





*Charles Francis Adams.*

ADAMS 1742  
V. V.

INTERESTING  
L E T T E R S  
OF  
POPE CLEMENT XIV.  
(G A N G A N E L L I.)

TO WHICH ARE PREFIXED,  
ANECDOTES OF HIS LIFE.  
TRANSLATED FROM THE FRENCH EDITION PUB-  
LISHED AT PARIS BY LOTTIN LE JEUNE.

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THE FIFTH EDITION.

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V O L. II.

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E X P L A N A T I O N  
O F T H E  
V I G N E T T E,  
I N T H E

TITLE-PAGE OF THIS VOLUME.

**T**HE Vignette represents a Woman sitting upon Clouds supported by the Escutcheon of POPE GANGANELLI'S Arms: She displays the Symbols of those Virtues by which CLEMENT XIV. was characterised—Fortitude, Temperance, Prudence, and Vigilance, are indicated by a Column, a Bit, a Bridle, a Mirror, and a Cock: The Olive-branch is the symbol of his Character, as a Maker of peace, and the Palm denotes the success of his enterprises. Near him is a Pyramid, erected to the Glory of GANGANELLI:—Below we see the Escutcheons of *France, Spain, Naples, and Portugal*, united with that of the *Pope*; the bundle of Faggots is the Symbol of the concord of those Powers. Above we see issuing from behind the Clouds, a body of Rays which illuminate the Virtues and form the Glory of his Holiness.



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# LETTERS, &c.

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## LETTER LXXV.

TO THE PRELATE CERATI.

**I**F this letter was to carry all my sentiment, you would not find it a light one ; for I would load it with all the esteem, all the attachment, and all the admiration I am capable of, to convince you, more than ever, how much I revere, and how much I love you.

I have seen the Augustine Monk whom you recommended to me, and have found him, as you told me, full of the Fathers of

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the Church. They are upon his lips, they are in his heart, and he is the man in the world that we can peruse with the greatest pleasure, when his full value is known. His hero is, with reason, St. Augustine, because he was an universal Teacher, embracing all Science, and was singularly favoured by it. Excellent encomiums have been made upon that incomparable man: but he has not been praised as he deserves. Some time ago I advised an Ecclesiastick who consulted me about composing a panegyrick on that great Saint, to say nothing of his own, but to extract all from the holy Father's writings, thinking that Augustine himself only was capable of praising St. Augustine worthily. He has followed my advice; and we have seen the most sublime and affecting passages of this great Teacher compose his eulogium. It was extremely well connected, though here and there interrupted with exclamations and ejaculations, which affected the Audience. When will our Rhetoricians and our Preachers know, that true eloquence

quence does not consist either in being witty or elegant; but in an expression of the soul, an ebullition of the heart, which burns, astonishes, and works wonders?

There are certain moments where the great Orators seem neither to have style nor words, lest the sublimity should be degraded by studied phrases.

There are people who put themselves into an *alembic* to be eloquent, and nothing issues from that operation but forced conceits and bombast phrases; whereas, if they would give themselves up to the energy of their hearts, they would have golden tongues.

I find nothing but elegance in almost all the writings of the times, and yet they are very far from being eloquent. Elegance pleases, but eloquence captivates; and when it is natural, it *amalgamates* itself with all the beauties of nature and genius, to show them in all their lustre, and according to truth—it is, in a word, such as that part of your composition which you showed me some time ago,

where I could see the true touch of Demosthenes, notwithstanding the immense interval which has passed from his time to your's.

Nothing is more admirable than to approach to the Ancients, and, notwithstanding the distance of time, to adhere strongly to them, as if you were their contemporary; for it must be confessed, that they have reaped all, and we come only to glean.

I was requested some time ago to compose a Scientifick Discourse, which was to be placed at the head of a book of Geometry. I collected my whole force, and in the ebullition of a work which lasted more than a week, I thought I had produced something very interesting and quite new; but I cannot tell you how I was surpris'd and humbled to find all my thoughts scattered over a few pages of the Ancients. In the mean time I was no plagiarist; but the mind of man having only one circle, all generations nearly resemble each other in their manner of thinking, although the tints may considerably differ.

I have



I have lately had a person of the name of Sagri presented to me, just come from the Schools of Pisa—he appears to have wherewithal to make a considerable figure. But into what hands will he fall? The moment a young man leaves College is the instant which decides his fate; and all either proves abortive, or all produces good fruit. I have seen some who gained all the prizes, and have been mentioned with honour as true Coriphæus's; yet, notwithstanding all this emphatic admiration, have become less than nothing. They have been entangled by criminal pleasures, or engaged in mechanical employments; or their talents, after having made an effort, were exhausted by the laborious operation, and could produce nothing more. They are like to early fruit, which charms by the gaiety of the colours and the novelty, but is blighted at the moment you admire, and are disposed to gather it.

What a deal of trouble before the mind arrives at perfection! All that I know is, that mine thinks it has gained it, when it

shares with your's by a communication of ideas, and puts me in a situation to repeat my sentiments of attachment and respect, &c.

ROME, 15th Aug. 1754.

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L E T T E R LXXVI.

TO CARDINAL QUIRINI.

MOST EMINENT,

**T**HE different reflections which your Eminency has made upon the different Ages that have passed from the beginning of the world, are worthy of such a genius as your's. I think I see Reason weighing all these Ages, some like ingots, others like leaves of tinsel. In fact, there are some so solid, and others so light, that they make the most astonishing contrast.

Our's, without contradiction, is more marked than any other by its lightness; but



but it pleases, it seduces, especially by the good offices of the French, who have given it an elegance, which, in spite of us we find agreeable.

The Ancients would have murmured, and with reason; yet if they had lived in our times, they would have suffered themselves to be led away as we are, and been as well amused with our trifling discourse and airy writings.

The ancient Roman taste and correctness might not perhaps have relished such slight compositions; but the Romans of these days are not so nice as formerly. French elegance has passed the Alps, and we have received it with complacency, at the very moment we were criticising it.

Your Eminency, who loves the French, has certainly looked with a forgiving eye upon their *prettiness*, though it might have offended the superior taste of the ancient manners. There is no evil but may be found collectively in all ages; there are sparks and flames, lilies and blue-bottles, rains and dews, stars and meteors, rivers and rivulets, which is a perfect pic-

ture of nature ; and to judge of the world and of times, you must unite the different views, and make but one piece of the whole.

The Ages do not all resemble one another ; it is their variety which helps us to judge ; without this difference there would be no comparing. I know we should prefer living in an Age which presented nothing to the view but what was great ; but we must take the times as they come, and not continually regret the past, to tie ourselves to the chariot-wheels of the Ancients. Let us endeavour to preserve their taste, and we shall have nothing to fear from our own utility.

We cannot look without horreur upon the gulf from whence the Ages issue, and into which they are precipitating. What a number of years, months, days, hours minutes, and seconds, are absorbed by eternity, which is always the same, and remains immoveable in the midst of change and revolutions ! It is a rock in the midst of the sea, against which the waves beat in vain. We are but like grains of sand, with  
which

which the wind sporteth, if we do not attach ourselves immoveably to that point of support. It is there your Eminency hath cast anchor; it is that which has made you undertake so many learned writings which all Europe admires, and Religion applauds.

I never am tired with reading the account of your travels, especially the descriptions you have given of Paris and France. Besides that the Latin may be compared with that of St. Jerome, there are admirable reflections on every thing which your Eminency has met with. What a penetrating eye is your's? It searches the essence of things, the substance of writings, and the souls of the writers. You have had the happiness to see several great men at Paris who are still alive, the precious remains of the Age of Louis XIV. and who must have convinced you, that that Age has not been exalted beyond its merit.

Nothing opens the mind so much as Travels; I read them as much as I can, that I may make my thoughts range, though my body is sedentary. What I am certain of is, that I am often in idea at

Brescia; that town which your Lordship enriches by your example and precepts, and where you hourly receive homage; to which I unite, with all my soul, the profound respect with which I am, &c.

ROME, 10th Dec. 1754.

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## L E T T E R   LXXVII.

TO CARDINAL BANCHIERI.

MOST EMINENT,

**I** HAVE not yet seen the person from Ferrara, whom your Eminency deigned to recommend to me; but I have nevertheless announced him to the Keeper of the *Ara Cæli*, who will do every thing in his power to prove to you how much the interest you seem to have in this Person is dear to him.

I wish my employment would allow me to take a journey to Ferrara; that town so celebrated for many events, and  
which

which has the happiness to possess your Eminency, and the ashes of Ariosto. My first care would be to go and visit them. Some poetick sparks would issue forth, enflame me, and enable me to assure you in verse, as well as in prose, that nothing can equal the profound respect with which I am, &c.

ROME, 7th Jan. 1754.

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## L E T T E R LXXVIII.

TO A CANON OF MILAN.

S I R,

**A** PANEGYRICK on Saint Paul is no small undertaking. It requires a soul equal to the Teacher of the Gentiles, to celebrate him in the manner he deserves. His eulogium is the eulogium of Religion; they are so essentially united, that they cannot be praised separately.

You find in this great Apostle the same spirit, the same zeal, and the same charity. How rapid should your pen be, if you

would describe his Travels and Apostolical Labours ! He flies as swift as thought when he is about to undertake a good work ; and breathes nothing but Jesus Christ when he preaches the Gospel. One would believe, by the manner in which he multiplies himself, that he alone formed the whole Apostolical College : he is at the same instant on land and sea, always watching for the salvation of the Faithful, always desiring the palm of martyrdom, always pressing forward to eternity. Nobody was so good a citizen, so good a friend ; he forgot nothing ; he remembered the smallest services that were done him ; and his heart did not once palpitate, but with a desire for Heaven, which enlightened him ; or with a movement of love for Jesus Christ, who converted him ; or with an act of acknowledgment to those Christians who assisted him.

Panegyrick, in general, is a kind of writing which should not resemble a sermon ; it should lighten, but the flashes should burst from a fund of morality, which  
ought



ought to be the basis of the Discourse. They do not instruct who only praise; and they do not celebrate their Hero, who confine themselves solely to instruct.

The skill of the Orator consists in producing from the bosom of the eulogium shining reflections, which should have in view the reformation of morals. But above all things, my dear Friend, take care that you do not make a panegyrick for one Saint at the expence of another; nothing can better prove the sterility of the Orator. Every illustrious person has his merit, and it is an insult to the memory of one servant of God, who looked upon himself as the lowest of all, to raise his glory to the prejudice of another.

Let there be no digressions foreign from your subject. Do not forget that it is St. Paul whom you mean to praise; and that you miss your aim, if you attach yourself to any thing but his eulogium.

No languors are to be excused in panegyrick—all ought to be rapid, and especially in that of the great Apostle, whose zeal was always active. Your audience  
should

should believe they see and hear him, that they may say, "It is he, behold him!" You should, like him, display all the powers of grace; like him discomfit all those who would lessen the absolute dominion of God over the heart of man; and like him, thunder against the false Prophets, and the corrupters of morals. And in the end, you should give a succinct account of his different Epistles, and present them burning with the flames of Charity, and radiating with the lights of Truth.

No forced comparisons should here have place; they ought to rise out of the subject—no useless words be admitted; every sentence should be instructive:—no bombast phrases; they ought to be all natural. Your heart, and not your imagination, should be the Orator in this Discourse. Reserve your rhetorical flights for the Academies, when you are to pronounce an Eulogium there; but the dignity of the pulpit, the sanctity of the Temple, the eminence of the subject, in fine the Panegyrick of Paul, are all superior to Antitheses.

Human



Human eloquence is intended to praise human actions; but divine eloquence is requisite to celebrate divine men. It is not among the Poets that you should gather flowers to crown the Elect, but from among the Prophets. I am more than I can tell, &c.

ROME, 30th Oct. 1755.

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## LETTER LXV.

TO THE ABBE LAMI.

**I** CANNOT join in your opinion, my dear Abbé, of the book you have criticised with so much severity. I do not think so indifferently of it as you do. It contains principles, views, and beauties, which render it interesting. Some negligences of style do not entirely disfigure a book. The stile is only the bark; and sometimes the tree may be good, though the bark is good for nothing. Unfortunately in this age we are less attached to things

things than to words. The diction too often determines the fate of a book. I have ran over a multitude of Pamphlets printed at Paris, which had nothing in them but a rapid and seducing style. A man is obliged to ask, himself what the author meant to say, and yet he does not know. It is not surprising, that in a country where they are so singularly fond of dress and tinsel, they should be pleased with a production, whose outward appearance constitutes all its merit.

There are some subjects that of themselves are sufficient to captivate the attention; while there are others which will not be regarded, without the passport of a brilliant style. An able Writer should attend to this difference.

I shall be very glad if you will analyse two different works which have just appeared here; *Conversation with one's-self* and *The Elements of Metaphysicks*. The first is singularly interesting, as it elevates the soul upon the wreck of the passions and senses. The second is not less so, as it tends to render its spirituality and immortality

talities demonstrable. These are two metaphysical productions differently presented: the *Conversation* with a clearness which makes it universally understood; the *Elements* with a depth which prevents its being generally read.

I look upon your Papers as an alarm-bell, which prevents our Italians from sleeping over Literature and the Sciences. In a warm climate there is need of being frequently roused, in order to study. The mind slumbers like the body, if we do not take care to spur it up; and in that state we have neither spirit to read nor to think.

Florence was always renowned for learning and taste, and I am not afraid of the Florentines degenerating while you continue to instruct them. A periodical work executed with discernment, gives light to the understanding, supports emulation, and makes up for the want of perusing a multitude of works, which we have not time to read, or means to procure.

When I read a Journal which gives an account of the productions printed in Europe,

rope, I learn to know the genius of the different nations; and I perceive that an Englishman, does not write like a German, nor think like a Frenchman. This national difference, which distinguishes the people by their manner of writing and thinking, persuades me that the moral world is a copy of the natural one, and that there are minds like faces, which have no sort of resemblance.

Adieu! I leave you to throw myself among the thorns of controversy, where I certainly shall not find the flowers which I perceive in your writings.

ROME, 5th Nov. 1755.

## LETTER LXXX.

TO A CURATE OF THE DIOCESE OF RIMINI.

**I**T is with great rashness, my dear Pastor, that you judge your father, mine, the Father of all the Faithful, the great Lambertini, for whom all the Churches have the greatest veneration. Besides his being celebrated for his extensive and sublime knowledge, for his penetrating genius, for his consummate prudence; he is the chief of our Religion, the Sovereign Pontiff, of whom we cannot speak any ill without blasphemy. You are not ignorant of St. Paul's having begged pardon of the High-Priest of the Synagogue, although it was expiring, because he had called him a *whited wall*.

The treaty which Benedict XIV. made with Spain, that the Spanish Clerks should come no more to Rome, has prevented, I do not know how many young Ecclesiasticks from being vagabonds, and leading licentious lives. Nothing is more proper  
than

than to see those who are destined for the Ministry studying under the eyes of their own Bishops, who learn to know them, and do not lose sight of them.

Besides there are so many reasons required for judging a Sovereign with equity, that if we do not know what passes in the Cabinet of Princes, the nature of events, the consequences which an affair may have; and if even we cannot penetrate the souls of those who act themselves, or employ others to do so, we cannot form any judgment but an unjust one.

Alas!—who are we who condemn the Vicar of Christ; and, above all, while we are ignorant of the motives of his proceedings, or without knowing what he could foresee? In every kind of business, prejudice should be in favour of the Judge. How can they be justified who take the liberty, on slight appearances, to blame the conduct of the Sovereign Pontiff? This is undoubtedly giving arms to the Protestants, and failing essentially in the respect that is due to him whom God has established upon a throne to see and  
to



to judge; and to whom he hath ordained that we should hearken as to himself—I say more. it is to risk salvation.

There is not a circumstance, nor a moment, that our hearts or opinions should be capable of rising up against the proceedings of the Sovereign Pontiff, unless we are of his Council. He sees what you cannot see, and if he does not account to us, it is because he is bound by considerations which withhold both his tongue and his pen. There is a Christian policy, which, without injuring truth, does not declare the whole of it: and which envelopes itself in a prudent reserve, when it is proper to keep silence. How can you preach to your parishioners the respect due to the Head of the Church, if they hear you yourself declaim against him? Suppose even that he has done amiss, you ought, as a Christian, as a Priest, as a Pastor, to excuse him in Publick, and impose an eternal silence on those who would dare to attack him. These are my sentiments with regard to Sovereign Pontiffs. They are the Anointed of the Lord, the Christs of whom

whom we never should speak ill: *Nolite tangere Christos meos, & in Prophetis meis malignari* \*.

I flatter myself that you will get the better of this prejudice, and that you will approve my reasons, because you have a reasonable mind and a good heart. It is an effervescence of the imagination which led you to condemn Benedict XIV. whose proceedings are weighed in the scales of justice, and even in the sanctuary of truth. I embrace you, my dear Pastor, and am, &c.

ROME, 14th May, 1755.

\* Touch not mine Anointed, and do my Prophets no harm.

L E T-



## L E T T E R LXXXI.

TO MR. MEKNER, A PROTESTANT GENTLEMAN.

I AM sorry, my dear Sir, to hear you perpetually repeating a multitude of objections which have been employed against the Church of Rome, and which M. Bossuet, a French Bishop, has demolished in his exposition of the Catholick Faith, and in his excellent work on the Diversity of Opinions. It is impossible to follow the track of a Protestant, because instead of waiting an answer to his question he proposes a new one, and never gives time to breathe.

If you speak to me all at once of Purgatory, the Eucharist, and the worship of Saints, it is impossible for me to reply to three points at one instant. If we would understand a controversy, it should be carried on in a rational manner; and, consequently, it is necessary that one subject

ject be examined to the bottom before you pass to another. Without that we beat the air, and shall have the fate of all wranglers, who after long disputation, go off, each obstinate in his original opinion.

You are satisfied with the plan I have laid down to prove by the Gospel, and by the Epistles of St. Paul, which you receive as inspired works, all the truths which you contest; and to show you that uninterrupted tradition hath always taught them.

If it was otherwise, you should know the day and the date when we made the innovation; at least, if you would not persuade us that the whole Church, in the twinkling of an eye, notwithstanding its members are dispersed all over the world, did change its belief without perceiving it. What an absurdity!

The reproaches which you are constantly making against the Romish Church, my dear Sir, on the celibacy prescribed to the Priests, and on the cup which is withheld from the Faithful in partaking of the holy mysteries, fall of themselves when

we think that marriage and the priesthood are united daily among the Greek Catholics : and there also they gave the Faithful the Communion in both kinds.

Return to the Church with sincerity, and the Pope who governs at present will not throw you from his bosom, because you have Ministers who are married, and because you desire the use of the cup. His prudence will find a modification, which will grant you all that he can grant, without altering opinions and morals, but only changing the discipline, which has at all times varied.

Cardinal Quirini, whose zeal for your return consumes him, will be your mediator with the Holy Father. In returning to the Pope you will return to him who was formerly your Chief, for it is you who have withdrawn. The abuses which reigned at that time in the Church, *because it is necessary*, as Jesus Christ said, *that there be offences and heresies*, cannot absolutely authorise our ancestors, in revolting and separating themselves. . They had no other

method but that of remonstrating; and if they had stopped there, without mixing either sourness, gall, or a spirit of rebellion, they would certainly have obtained some reform. To heal some tumors in the body, we neither think of mutilating or smothering it.

Many Protestants would return, if they were not withheld by wretched worldly reasons; for it is impossible but in reading the Holy Scriptures so often as they do, they must perceive the prerogatives of the Chief of the Apostles, and the infallibility of the Church, which can never teach any error; and the more so, as Christ is truly with Her, even to the consummation of time, without interruption: *Omni-bus diebus vitæ, usque ad consummationem sæculi.*

There need but eyes to see whether the Romish or the Protestant Church is right. The one appears to be that Holy Mountain of which the scripture speaks; and the other, a vapour which dims the sight, and has no solidity.

I would

I would give the last drop of my blood, my dear Sir, to see you all reunited to us again, being certain that you have broken the chain which tied you to the centre of unity, and that you are no longer but solitary beings, without compass, guide, or chief.

God makes you feel it in the most terrible manner, in giving you up to I don't know how many errors, which form almost as many different sects as there are communions: and that circumstance proves to us, that since there is no longer an authority to unite the Faithful, they trust to their own judgements, and are led away by prejudice.

Do not imagine that I mean to insult your situation. Alas ! every thing tells me that you have the good faith; but that will not justify you before God, who requires a strict examination upon so essential an article; and the more so, as no one is more capable of judging than you are yourself.

The sentence which a man pronounces against himself, when in the wrong is the

best reproof, and is worthy of your candid soul and good heart. Your candour promises me, that you will inform yourself of the truth, and will not reject it when you see it. It is upon the lips of good Catholics, and in hearing them you hear it. I desire it in all the fullness of my heart, by the sincere ardour I have to find myself with you in the Dwelling of Peace, where there will be only those who are marked with the sign of the Faith. Judge by that of the extensive attachment with which I have the honour to be, &c.

ROME, 14th May, 1753.

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L E T T E R LXXXII.

TO PRINCE SAN-SEVERO.

**T**HE petrefactions I have sent you are not worth your thanks. I know the value, as well as the advantage, of entering into a correspondence with a Philosopher who is occupied in studying the history of Nature, and who does not admire her sports and phenomena, but with a knowledge of their cause.

The



The birds you are importing from the New World for the Emperour, are extremely curious; but, notwithstanding every precaution, I doubt of their getting to our climate alive. People have frequently tried to bring over different kinds of humming-birds, but always have had the mortification of seeing them die at some distance from our coasts.

Providence, by giving us the Peacock, has provided us most richly, without our going in search of winged beauties elsewhere. In reality, America has nothing more beautiful than our own birds; but we commonly prefer what is foreign, because it comes from a distance.

You will be enchanted, my Lord, with the undertaking of Mons. de Buffon, the French Academician, and with the volumes of that Author which have appeared. I know them only by the extracts that have been given from them, and they appear admirable. Yet I am sorry that the Author of a Natural History should declare for a system: It must be a means of having many things which he advances doubted,

and oblige him to combat all those who are not of his opinion. Besides, where he wanders from the book of Genesis on the creation of the world, he has no support but paradoxes, or, at best, hypotheses.

Moses, as an inspired Author, is the only one who could instruct us in the formation and unfolding of the world. He is not an Epicurus, who has recourse to atoms; a Lucretius, who believes matter to be eternal; a Spinoza, who admits a material God; a Descartes, who prates about the laws of motion; but a Legislator, who announces to all men without hesitation, without fear of being mistaken, how the world was created. Nothing can be more simple or more sublime than his opening: *In the beginning God created the Heaven and the Earth*. He could not speak more assuredly if he had been a spectator; and by these words, mythology, systems, and absurdities shrink to nothing, and become mere chimeras in the eyes of reason.

The man who does not perceive the truth in the relation of Moses was not formed for the knowledge of it. Some  
people

people are constantly attached to hypotheses, without even the least probability, and yet are unwilling to believe what gives the highest idea of the power and wisdom of God.

An eternal world offers a thousand greater difficulties, than an eternal intelligence; and a co-eternal world is an absurdity which cannot exist, because nothing can be so ancient as God himself. Not to mention that he is necessary, and that the world is not necessary; from what right shall matter, a thing whose existence is entirely contingent, whose nature is absolutely inert, pretend to the same prerogatives with an all-powerful and immaterial spirit? These are extravagancies which could only be produced by a distracted imagination, and prove the astonishing weakness of man when he will only hearken to himself.

The history of Nature is a book shut for all generations, if we do not perceive the existence of God, and his being a creator and preserver; for nothing can be more evident than his action. The Sun, all-mag-

nificent as he is, although adored by different nations, has neither intelligence nor discernment; and if his course is so regular as never to be even for a moment interrupted, it is through the impulse received from a Supreme agent, whose orders he executes with the greatest punctuality.

Wherever we cast our eyes over the vast extent of the universe, we see the immensity of a Being, before whom this world is as nothing, when the smallest work cannot exist without a Maker; it would be very extraordinary, if this world could have the privilege of owing its existence and its beauty to itself alone. Reason digs frightful precipices for itself, when it hearkens only to the passions and senses: and reason without faith is to be pitied. All the academies of the universe may fancy systems on the creation of the world; but after all their researches, all their conjectures, all their combinations, the multitudes of volumes, they will tell me much less than Moses has told me in a single page; and will tell me things too, that are entirely destitute of probability. Such  
is

is the difference between the man who speaks only from himself, and the man who is inspired.

The Eternal smiles from on high at all these mad systems which fancifully arrange the world; sometimes giving chance for its parent, and sometimes supposing it to exist from eternity.

Some people love to persuade themselves that matter governs itself, and that there is no other deity; because they well know that matter is stupid and inactive, and therefore need not dread its effects; while the justice of a God, who sees every thing, and weighs every thing, is dreadful to the sinner.

Nothing can be more beautiful than the history of Nature, when it is united to that of Religion. Nature is nothing without God; it produces every thing, vivifies every thing by his help. Without being any part of what composes the universe, he is the movement, the sap, and the life of it. Let his activity cease, there will be no more activity in the elements, no more vegetation in plants, no more spring in se-



cond causes, no more revolutions of the stars. Eternal darkness must take place of light, and the universe become its own grave.

The same thing would happen to this world, were God Almighty to withdraw his hand, which happens to our bodies when all motion ceases. They fall into dust, they are exhaled in smoke, and it is not even known that they ever existed.

If I had sufficient knowledge to undertake a history of Nature, I would begin my work by displaying the immense perfections of its Author; then treat of man as his master-piece; and successively from substance to substance, from kind to kind, I would descend to the smallest ant, and show in the least insect, as well as in the most perfect angel, the same wisdom shining forth, and the same Almighty hand employed.

A picture of this nature would necessarily engage the lovers of Truth—and Religion herself, by whom the design was traced out, would render it infinitely precious.

Let us never speak of the creatures, except to bring us nearer to our Creator: they  
are



are the reverberation of his never-failing light, and these are ideas which either raise or debase us; for man is never more diminutive nor more grand, than when he considers himself in his relation to God. He then perceives an Infinite Being whose image he is, and before whom he is but as an atom: two apparent contradictions; which must be reconciled, to give a just idea of ourselves, that we may not run into the excesses of the proud angels, nor into those of unbelievers, who level themselves with the beasts that perish.

Your Letter, my Lord, led me to these reflections; and I confess to you at the same time, that I have no greater satisfaction than when I find an opportunity of speaking of the Deity. He is the element of our hearts, and it is only in his love that the soul blossoms.

Happily, I was sensible of this great truth in my earliest years, and in consequence I chose the Cloister, as a retreat where, separated from the creatures, I could commune more easily with the Creator. The commerce of the world is

so turbulent, that while we are in it we scarcely know the recollection necessary to unite us with God.

I thought of writing a Letter, and I have written a Sermon; except that, instead of finishing with *Amen*, I conclude with the respect which is due to you, and with which I have the honour to be, &c.

ROME, 13th December, 1754.

## LETTER LXXXIII.

TO COUNT ALGAROTTI.

**M**Y dear Count, it is a long time since I have had the pleasure of conversing with you, or rather, since I was at your school. A little disciple of Scotus cannot do better than profit by the lessons of a Philosopher, who has brought to light the Newtonism of the Ladies.

A system of philosophy founded on attraction ought more particularly to be your's, because you have such an attractive,  
amiabile

amiable character, that you draw all minds after you; but for my part, I would rather, with such advantages, be less a Newtonian, and more a Christian.

We were not created to be either the disciples of Aristotle or Newton. Our souls have a much nobler destiny; and the more your's is sublime, the more you ought to remount to its source.

You may say, as often as you please, that it is the business of a Monk to preach; and I will repeat to you continually, that it is the business of a Philosopher to employ himself in thinking from whence he came, and whither he goes. We have all a cause, and final purpose for our existence, and it must be God alone who is both the one and the other.

Your philosophy, notwithstanding your reasonings, rests only upon chimeras, if you separate it from Religion. Christianity is the substance of the truths which man ought to seek after: but he loves to nurse himself in error, as the reptiles love to satiate themselves on the mud in the ditch. We seek at a distance what we may find in ourselves,

selves, would we only look within, as did the great St. Augustine; who having taken a view of every being, to see if he could find his God, returned to his own heart, and declared that he existed more there than any where else—*Et redii ad me.*

I hope you will preach to me one day, and that each of us shall have his turn. Ah! I wish to God!—However, whether you moralise or banter, I will always hear you with that pleasure which one must have in hearing those they cordially love, and to whom they are from inclination as well as duty, the most humble, &c.

ROME, 7th December, 1754.

LET

## L E T T E R LXXXIV.

TO THE ABBE PAPI.

**B**EHOLD, my dear Abbé, the learned Cardinal Quirini is just gone to unite his knowledge to God, and to take full draughts from that torrent of light, which we cannot perceive here below, but through clouds. He died as he lived, with his pen in his hand, finishing a line, and ready to go to Church, where his heart always was. Mine shall erect a monument to him within myself, as lasting as my life. He had a regard for me—but, alas! for whom had he not? His cathedral, his diocese, all Italy, even Berlin, has experienced his liberalities. The King of Prussia honoured him with singular esteem, and all the learned of Europe admired his zeal and his talents.

He had a conciliating turn of mind;—all the Protestants loved him, though he often told them severe truths. It is to be regretted that he did not leave some considerable work, instead of writing only detached pieces. He would have increased the Benedictine

nedictine Library, already so voluminous; and being one of the most distinguished members of the Order of St. Benedict, he would have enriched the Church with his productions.

If Poets are susceptible of friendships, Mons. Voltaire will regret him. They corresponded amicably—genius sought after genius. For me, who can only admire great men, and regret the loss of them, I shall shed tears upon the tomb of our illustrious Cardinal. *Quando inveniemus parem* \* ?

I have the honour to be, &c.

CONVENT of the HOLY APOSTLES,  
13th January, 1755.

## L E T T E R LXXXV.

TO A PAINTER.

**W**HILE there is expression in your pictures, my dear Sir, you may applaud yourself for your work. That is the essence of the art, and renders a number of faults excusable, which would not be forgiven in an ordinary Painter.

\* When shall we find his equal ?

I have



I have spoken of your talents to his Eminence Cardinal Porto-Carrero, and according to your desire, he will recommend you in Spain; but nothing will make you better known than your own genius;—one must be born a Painter, as well as a Poet. Carrache, notwithstanding the spirit of his pencil, would have produced no work worthy of attention, if he had not possessed that rapture which inspires with enthusiasm and ardour.

We see in his pictures a soul which speaks, which animates and inspires: From the strength of admiration, we think we can become Carrache himself, and be filled with the justness of his images.

How the spirit of that great man, whom you have chosen for a model, breathes in you! You will revive him again upon the canvas! If you were only his shadow, you would deserve to be esteemed: the shadow of a great man has some reality.

Nature ought always to be the model for every man who paints; and to execute it well, no efforts are necessary. Painters, like Poets, produce Monsters, when  
they

they strain their genius in composing. When a man of genius is in a proper disposition for executing a work, he feels himself hurried on by an irresistible propensity to seize the pen and the pencil, and give himself up to its inclination, without which he has neither expression nor taste.

Rome is undoubtedly the true school to form a painter; but whatever trouble he takes, he will never rise above mediocrity, unless he has genius.

It is time for me to have done; a counsellor of the Holy Office is not a painter, and we have every thing to lose, when we speak of what we know only imperfectly.

I am, Sir, &c.

## L E T T E R LXXXVI.

TO MONSIGNOR AYMALDI.

**Y**OU have reason to be surprised, my Lord, at the happy alliance which is henceforth to unite the houses of Bourbon and Austria. There are prodigies in politics  
ticks

ticks as well as in nature : and Benedict XIV. on learning this surprising news, had reason for exclaiming, *O admirabile commercium*\* !

M. de Bernish has immortalised himself by this political phenomenon, having had juster views than Cardinal Richelieu.

By this means we shall have no more wars in Europe, except when they grow tired of having peace ; and the king of Prussia, though always thirsting after glory, will not seek to make conquests. But I see Poland at his mercy ; and because a hero equally valiant and fortunate loves to aggrandise himself, he will one day take part of it, if that part be only the town of Dantzick. Poland itself may perhaps lend a helping hand to such a revolution, by not watching sufficiently at home, and splitting into a thousand different factions. The patriotick spirit is no longer sufficient among the Poles to animate them to defend their country at the expence of their lives. They are too often from home, to retain their national spirit. It is only in England that the spirit

\* Admirable connection !

of patriotism is never extinguished, because it is founded on principle.

Europe has always had some warlike Monarch, jealous of extending his territories, or gathering laurels: sometimes a Gustavus, sometimes a Sobieski, sometimes a Louis the Great, sometimes a Frederick. Arms more than talents have aggrandised empires, because mankind have known that there is nothing of such energy as the law of the strongest, the *ultima ratio regum*.

Happily we feel none of these calamities here: all is in peace, and every one relishes its fruits deliciously; and as I eminently taste the pleasure of assuring you of all my esteem, and all my attachment.

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## L E T T E R   LXXXVII.

TO THE ABBE NICOLINI.

SIR,

**I** WAS extremely sorry that I was not at the Convent of the Holy Apostles, when you came to favour me with a visit before your departure. Alas! I was upon  
the

the banks of the Tiber, which the ancient Romans magnified as they did their triumphs; for as to its length or breadth, it is but an ordinary river.

This is a walk which I have a particular liking to, from the ideas it inspires me with on the grandeur and declension of the Romans. I call to mind the times when these fierce despots held the world in chains, and when Rome had as many Gods as they had vices and passions.

I then shrink back into my cell, where I employ myself about Christian Rome, and where, though the lowest in the house of God, I labour for its utility: but it is a work which is prescribed, and therefore tedious; for in studying, a man commonly loves what he performs freely.

I dare not speak to you of the death of our common friend:—That would be to tear open a too-tender wound. I came too late to hear his last words. He is regretted like one of those singular men of whom his age was not worthy, and who possessed all the candour of the primitive times.

It

It is said that he has left some pieces of poetry worthy of the greatest masters. He never mentioned them, which is the more extraordinary, as Poets are seldom more discreet with regard to their writings, than to their merit in other respects.

For some time we have had a swarm of young Frenchmen here, and you may believe that I have seen them with much pleasure. My apartment was not large enough to hold them; they all did me the favour to come and see me, because they had been told that there was a Monk in the Convent of the Holy Apostles who had a particular regard for France, and every one that came from thence. They all spoke together, and it was an earthquake that gave me much pleasure.

They do not like Italy too much, because it is not yet quite Frenchified; but I comforted them, by assuring them that in time they would complete the metamorphosis, and that I was already more than half a Frenchman.

I have the honour to be, &c.

ROME, 24th July, 1756.

L E T-



## L E T T E R LXXXVIII.

TO MR. STUART, A SCOTCH GENTLEMAN.

**I**F you are not affected by the fluctuation of the waves which surround you, I will reproach you keenly for your inconstancy: inattention to an old friend, who has been always attached to you, is not to be forgiven. Your conduct reminds me of what I have often thought, that the principal nations of Europe resembled the elements.

The Italian, according to this similitude, represents the fire, which, always in action, flames and sparkles; the German may be compared to the earth, which, notwithstanding its density, produces good pulse and excellent fruits; the French to the air, whose subtlety leaves not a trace behind; the English to the fickle wave, which changes every instant.

A skilful Minister, with address, chains these elements as he finds necessary, or makes them wrestle one against the other, according to the interests of his master. It is what we have seen more than once when

I Europe

Europe was in combustion, and was agitated by reciprocal violences.

Human policy embroils or reconciles according to interest, having nothing more at heart than to govern or aggrandise. Christian policy, on the contrary, knows not the criminal art of sowing divisions; its greatest success is in preventing them. I can set no value upon policy which is not founded on equity, for that is Machiavelism put into action: but I have the most advantageous idea of a policy which is sometimes quiet, sometimes active; is governed by prudence; meditates, calculates, foresees, and, after having recalled the past, reflects upon the present, glances into futurity, and having all times in view, becomes active, or remains inactive.

It is absolutely necessary that a good Politician should be perfectly acquainted with history, and the age in which he lives; he should know the degree of strength and spirit possessed by those characters who appear on the stage of the world; to intimidate them if they are weak, to oppose them if they have courage, and to mislead them if they are rash.

A

A knowledge of men rather than of books, is the science of a good Politician ; and it is of consequence in his affairs to know those perfectly whom he is to employ. Some are only proper for speaking, while others have courage which fits them for action ; and all depends upon not mistaking their characters. Many Politicians fail from having misplaced their confidence. There is no recovering a secret when it has once escaped, and it is better to commit a fault by being too reserved, than by an imprudent confidence: *What we do not speak, cannot be written.*

The fear of being betrayed renders him pusillanimous, who has too lightly laid open his heart. There are circumstances where the Politician should appear to say every thing, though he says nothing ; and be able to mislead with address, without betraying the truth ; for it is never lawful to vary from it.

It is not weakness to yield when we cannot do otherwise ; it is then wisdom. All depends on knowing the proper moment, and the characters of those you have to deal

with ; to foresee certainly the effect which resistance could have in such circumstances.

Vanity often proves very hurtful to a Politician. When, impelled by resentment, we desire to triumph over our enemy, and are easily entangled in difficulties, from not foreseeing the consequences.

He who would lead men, ought to subdue his passions, and oppose a cool head to those who have the greatest warmth ; it is that which makes us commonly say, *that the world is the inheritance of the phlegmatick.*

The way to disconcert the most impetuous adversary, is by great moderation.

We should have much less quarrelling and fewer wars, were we only to calculate what quarrelling and fighting must cost. It is not sufficient to have men and money at our disposal ; we must know how to employ them, and reflect that fortune is not always in the hands of the strongest. For a long time we have had nothing but a temporising policy at Rome, because we are weak, and the course of events is the happiest resource to extricate those who cannot resist. But as this is now a secret of which no  
one

one is ignorant, and as our slowness in determining is generally known, it is not amiss, but even proper, for a Pope now and then to be determined; not in things that may be disputed, but in things that are just; without which the Sovereign Pontiffs would be certain of being oppressed every time they are threatened.

Unfortunately, war is necessary for some nations to become opulent; there are others, again, to whom it proves certain ruin: from all which I conclude, that a Minister who knows how to profit ably of circumstances is truly a treasure; and when a sovereign has the happiness to find such a man, he should preserve him, notwithstanding cabals.

I have been stammering upon a subject which you understand much better than I do; but one word leads to another, and insensibly we speak of what we do not know.

Thus it happens in letter-writing.—We do not foresee all that we shall say. The soul, when it comes to recoil upon itself, is astonished, and with reason, at its fertility.

It is a striking picture of the production of a world from nothing; for our thoughts, which did not exist a little before, suddenly start into being, and make us sensible that the Creation is really not impossible, as some modern Philosophers pretend. I leave you with yourself; you are much better than with me. Adieu.

ROME, 22 August, 1756.

## L E T T E R LXXXIX.

TO THE REV. FATHER \*\*\*, APPOINTED CONFESSOR TO THE DUKE OF \*\*\*.

**W**HAT a charge! What a burthen! my dearest friend. Is it for your destruction, or for your salvation, that Providence has appointed you to this formidable employment? That idea ought to make you tremble.

You ask me what you should do to discharge it properly?—Be an Angel.

All things prove shelves and snares for the Confessor of a Sovereign, if he has not patience to wait God's good time, gentleness  
to



to compassionate imperfections, and steadiness to restrain passions. You ought to be filled with a superior measure of the gifts of the Holy Ghost, so as to diffuse sometimes hopes, sometimes fears, and always instruction. You should have a zeal capable of standing the severest test, and a spirit of justice to balance the interests of the people, and a Sovereign of whom you have the guidance. You should first endeavour to know, whether the Prince whom you direct is instructed in the duties of Religion, and his obligations towards his subjects; for, alas! it is too common for Princes to come out of the hands of those who had the forming of them, without any knowledge but what is superficial. Next you should oblige your penitent to instruct himself, and to draw instruction from its true sources, not loading the memory with many lectures, but studying by principles what Religion and Politicks require from a Governour.

There are excellent works upon this subject, and you ought not to be ignorant of them. I know one that was composed for

Victor-Amadeus, and which has no other fault but that of being too diffuse, and exacting too much.

When the duke is solidly instructed, for he should not sleep over frivolous ceremonies, recommend to him to seek truth continually, and to love it without reserve. Truth should be the Sovereign's compass. It will be the means of getting rid of all informers and Courtiers, who support themselves in Courts by flattery and falsehood, and who are by a thousand degrees the most dangerous of all scourges; destroying Princes both in this world and the next.

Insist, without intermission, on the necessity of showing due respect to Religion, not by inspiring a spirit of persecution, but by recommending an Evangelical courage, which spares the person, but stops the scandal. Repeat frequently, that the life of a Sovereign, like his Crown, is very insecure, if he suffers jesting about the worship due to God, and does not put a stop to irreligion.

Endeavour by your firmness, by your representations, by your prayers, and even by your tears, to make the Prince whom you  
guide

guide distinguish himself by the goodness of his morals, and cause them to flourish in his kingdom, as they constitute the tranquillity of citizens, and the happiness of families, which is the seed of population.

Represent to him frequently, that his subjects are his children, and that he should be a parent to them day and night, to help and comfort them; that he should not impose taxes upon them, but in proportion to their wealth and industry, so as neither to expose them to indigence nor despair; and that a ready administration of justice is his indispensable duty.

If you do not engage him to see every thing with his own eyes, you will do your duty only by halves. The people are not made happy but by entering into particulars, which it is impossible to know, without descending to make the enquiry.

Though the Great despise the people, and do not reflect, that in a State the People comprehends every individual except the Sovereign, yet to you, let that People be ever present, as a sacred portion with which

the Prince should be constantly engaged ; —a portion which makes the support of the throne, and which should be watched like the apple of the eye.

Make him sensible, that the life of a Sovereign is a life of trouble, and that recreations are only permitted to him, as to the rest of mankind, for a relaxation; teach him to know, that he ought to break off his Christian studies, and even his prayers, if he is wanted for the support of the state.

Speak to him of the dreadful account which he must render to God of his administration, and not of the judgement which History pronounces against bad Princes after their deaths. That is not a proper motive to actuate a religious Prince ; for History is only the voice of men, which perisheth with them : but the living God, the punisher of crimes, is the object which should regulate the conduct of a Sovereign. It is of little consequence to most people, whether they are well or ill spoken of after their death ; but the sight of an eternal and inflexible Judge makes the most awful impression upon the human mind.

You

You will not prescribe those vague penances which consist in simple prayers, but apply a remedy fit to heal the wounds which will be exposed to you; and particularly endeavour to discover what is his prevailing fault; without which you may confess for a whole age without knowing your penitent. If you would stop the course of an evil, you must go to the fountain-head.

Take great care not to step beyond the bounds of your ministry, and not to meddle, I do not say with any intrigue, but, with any business of the Court. It is most unworthy to see a Monk, who ought to appear only as a representative of Jesus Christ, dishonour that august function by sordid interest, or detestable ambition.

All your desires, all your views, should have the safety of the Prince, who places his confidence in you, for their sole object. Astonish him by an incorruptible virtue, always equally supported. If a Confessor does not make himself respectable, and especially in a Court, where they only seek pretences for not being Christians, he au-

thorises vices, and exposes himself to be despised.

Inculcate into the mind of the Prince, that he must be answerable to God for all the employments he bestows, and all the evil which is done in consequence of his making an improper choice. Represent to him particularly, the danger of nominating ignorant or vicious people to ecclesiastical dignities, and nourishing their effeminacy and covetousness by giving them a plurality of benefices. Persuade him to seek out merit, and to recompense those who write for the good of the Public, and for Religion. Teach him to support his dignity, not by pride, but by a magnificence proportioned to the extent of his dominions, his forces, and his revenues; and to descend, at the same time, from his rank, to humanise himself with his people, and to search after true happiness.

Place his duty frequently before his eyes, not with severity nor with importunity, but with that charity, which, being the effusion of the Holy Spirit, never speaks but with prudence, seizes the proper season, and profits



fits by it. When a Prince is convinced of the knowledge and piety of his Confessor, he hears him with good-nature, if his heart be not corrupted.

If your illustrious pupil accuses himself of essential faults in administration, speak to him in general terms, and you will come insensibly to the point of making him confess what you ought to know. You should often insist upon his hearing all his people, and doing them immediate justice.

If you do not find yourself inclined to follow this plan, retire; for these are precepts which you cannot transgress, without rendering yourself guilty both in the sight of God and Man.

The function of an ordinary Confessor does not attract the publick attention, but all eyes are fixed on the conduct of the man who is Confessor to a Sovereign. When in the tribunal of penitence, you cannot be too exact, in not allowing any one to approach to the Sacraments, whose scandalous life must render him unworthy in the eyes of the Publick. There are not two Gospels, one for the Sovereign, and another for the

people : both will be equally judged by one unalterable law, because the law of the Lord remaineth eternally.

Princes are not the images of God by their power and authority only, which they hold of him alone ; they are so likewise by the virtues which they should possess, in order to be proper representatives of Him. A people should be able to say of their Sovereign, “ He governs like a Deity, with “ wisdom, clemency, and equity ;” for Sovereigns are accountable to their subjects for their conduct ; not that they ought to disclose the secrets of the Cabinet, but it is their duty to do nothing which can mislead the people.

Of all things, take care not to falsify the truth, either from weakness or any worldly motive. There is no capitulating with the law of God ; it has the same force at all times, and is actuated by one unvaried spirit. The zeal of the great Ambrosius with regard to the Emperour Theodosius, is extolled by the Church as highly at present as it was formerly ; for she neither changes in her morals nor opinions.

I pray

I pray to God, with all my heart, that he may support you, and enlighten you in so hazardous an employment, where you ought not to be an ordinary man, but a Heavenly guide. You will then live as a hermit, in the midst of the great world; as a truly religious man, in a dwelling where there is commonly but little Religion; as a Saint, in a place which would destroy the men of God, if the Lord was not every where with his Elect.

I embrace you, and am, &c.

ROME, 26th April, 1755.

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## L E T T E R   X C.

TO THE PRELATE CERATI.

MY LORD,

**A**T last the Chapter of Dominicans, at which our Holy Father solemnly presided, is over, and the Rev. Father Boxadors, equally distinguished by his birth and merit, hath been elected Superior General. He will govern with much wisdom and honesty, as an enlightened man who is acquainted with mankind, and knows  
that

that they are not to be governed imperiously.

Benedict XIV. who opened the Session with a discourse the most eloquent and highly complimentary to the Order of St. Dominick, which has always been remarkable for the understanding and virtue of its Members, desired to have the Rev. Father Richini for General, a truly modest and learned Monk; but notwithstanding his presence, and all his wishes, he could not succeed.

The Pope took it very well; and when going away said with a smile, “ That the  
“ Holy Theresa having asked our Saviour  
“ wherefore a Carmelite, who he had re-  
“ vealed to her should be chosen General,  
“ had lost his election, he answered her,  
“ *I was for him, but the Monks were against*  
“ *him.* It is not astonishing then, added  
“ our Holy Father, that the will of his  
“ Vicar hath not had its effect.”

All the world knows that we too often resist the Holy Spirit, and that mankind daily defeat the intentions of the deity by their wicked ways.

Father Bremond is little regretted, although he was extremely affable and virtuous. His Order reproached him with having a blind condescension for a brother who governed him, and whom I always distrusted because he appeared to me to be a flatterer. It is seldom that men of that character are not false. Your sweetened language is rarely the language of sincerity.

I pitied poor Bremond, without daring to blame him. What man in employment but has been deceived?

Many people judge unkindly of the Great, and especially when they are not great themselves. The circumstance of men in high stations being beset with cares and embarrassments is not attended to; though that should in some measure excuse them, as they cannot see all with their own eyes. Happy he who only views Greatness at a distance, like a mountain which he has no inclination to climb!

I have the honour to be, &c.

ROME, 29 July, 1756.

L E T-

## L E T T E R XCI.

TO AN ENGLISH LORD.

**M**Y Lord, instructed as you are in the imperfections of human Nature, the variety of opinions, the caprice of taste, and the force of customs, I cannot conceive why you should be astonished at the form of our Government. I do not pretend to justify it, as it neither favours commerce, agriculture, nor population; that is to say, what forms the essence of publick felicity: but do you think there are no inconveniencies in other countries?

It is true, we are under a torpid Government, which excites neither emulation nor industry; but I see you Englishmen under the yoke of a populace, who drag you as they please, and who by their impetuosity, which cannot be restrained, become your Sovereigns: I see other nations, such as the Polanders, plunged in anarchy, and the Russians under despotism: not to mention the Turks, who dare not speak for fear of their all-absolute Sultan.

It



It is generally imagined, though I do not know why, that the Ecclesiastical Government is a sceptre of iron; yet whoever has read its history, cannot be ignorant that the Christian Religion has abolished slavery; that in those countries where it still unhappily prevails, as in Poland and Hungary, the Peasants, who are under the government of Bishops, are not bondsmen; and that, in a word, nothing is more gentle than the dominion of the Popes. Besides their never engaging in war, being necessarily Princes of Peace, they trouble nobody either for taxes, or their way of thinking.

There are certain Inquisitions which have caused the Priests to be branded with the name of Persecutors. But, besides that the Monarchs who authorized them, were equally guilty with the instigators, Rome was never seen to indulge in the barbarous pleasure of burning their citizens for want of Faith, or because some improper discourse had escaped them. Jesus Christ, expiring upon the Cross, far from exterminating those who blasphemed him, solicited their pardon with his Father: *Pater ignosce illis*\*.

One

\* Father, forgive them.

One thing is certain, that although some Ministers of God have sometimes declared for blood and carnage, they have only done it by an enormous abuse of Religion, which, having charity for its essence, preaches up meekness and peace.

Yet, wheresoever I look round the world, I see that, in the midst of our indigence and apathy, we are still the people who live most happily. This is owing, it is true, to the goodness of the soil and climate, which furnishes us abundantly with the necessaries of life.

If our Government had more activity, there would certainly be more vigour and circulation in the Ecclesiastical State: But who hath told us that the Government would not then become despotick? The luke-warmness of the Popes, who are commonly too old to undertake or execute, makes at once our misfortune and our happiness. They leave the country to produce what it pleases, without attending either to its culture or improvement; but they crush nobody under the weight of taxes, and every  
one

one is sure of remaining in peace at home, without the least molestation.

Rich countries are taxed in proportion to their wealth ; and I know not, in fact, whether it is better to inhabit a country flourishing by its industry, and obliged to pay exorbitant burthens, which leave only the means of subsisting ; or to live in a place without this circulation, but in happy ease. It appears to me that every individual, separately, chooses rather to gain little with nothing to pay, than to gain much, and pay almost the whole. I prefer having only twenty-five sequins of my own, to the happiness of possessing a hundred out of which I must pay ninety.

We are frequently misled by specious advantages in what we say upon Government. The whole world undoubtedly requires that we should labour and be active, lending our hands to one another from the most distant parts of the globe, and by keeping up correspondences that we should support a just equilibrium, or at least a happy harmony : Yet that does not hinder but there may be a little corner in the world which  
may

may be happy, without taking a part in all these enterprises and revolutions, and we are in that little intrenchment where the serpents of Discord do not hiss, and where Tyranny doth not exercise her cruelties.

The human mind is always in motion, because man is perpetually agitated: Men never love to see countries rest in torpid indolence. Thus conquerours, who ravage kingdoms, who plunder, who kill, and usurp, please them much more than those beings who, remaining fixed in one place, lead an uniform life, and do not, by their revolutions, present them with any interesting spectacle on the theatre of the world.

Yet the life celebrated by Philosophers and Poets is not a life of tumult; in order to render men happy, they banish avarice and ambition from their minds; and in this they agree with the true Christians, who preach up disinterestedness and humanity.

I assure you, I have often estimated every kind of Government, and I should be puzzled to decide which is the best. None of them are without their inconveniences;  
and

and at this we should be the less surpris'd, since the universe itself, though governed by infinite wisdom, is subject to the strangest revolutions. Sometimes we are crush'd by thunder, sometimes afflicted by calamities, and almost always vexed either by shocks of the elements, or by the plague of insects: in the heavenly country only all will be perfect, and there we shall find neither evils nor dangers.

A little less enthusiasm for your country, Sir, would make you allow that there are abuses in it as in others. But how expect an Englishman not to be an enthusiast in favour of his country? You will tell me, that the liberty and property of your citizens are singularly respected with you; and I will answer, that these two prerogatives, which essentially constitute happiness, and which ought never to be invaded, remain equally inviolate in the dominions of the Pope. There every one is allowed to enjoy his property in peace, to go and come as he pleaseth, without being molested. The rigours of authority are unknown in the Ecclesiastical States, and you may say, that

that the Superiors rather entreat than command. Do not imagine, from these observations, that I am an apologist for a Government so defective as our's : I know its defects as well as you ; but think that there is not an administration in the universe of which we may not speak both good and ill. May the republican love republicks, and the subjects of monarchs love monarchies, and then all will be as it ought ! As for me, I act as I ought, when I assure you of the respect, &c.

ROME, 27th September, 1756.

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## L E T T E R   X C I I .

TO A PHYSICIAN.

**I** Am grieved, my dear Friend, that your domestick affairs are still in so bad a situation, and that your wife, by her excessive expences, labours continually to make them worse. There is nothing but patience and mildness which can affect her. Gain her confidence, and you will afterwards gain what you please. You should never molest a wife,  
what-



whatever faults she may have committed, but find some means capable of opening her eyes. Speak reason to her; seem to enter into her views so as not to have the appearance of contradicting her; and insensibly, by candid representations, by good treatment, by sensible reasonings, by the effusions of the heart, she may be brought to relish the morals you preach to her; but you must not assume either a pedantick manner, or the tone of a moraliser.

Above all things, do not complain of your wife before your children, but still less before your servants. They will acquire the habit of no longer respecting her; perhaps they may despise her.

Women deserve attention; and the more so, as their peevishness is almost always owing to the temper of husbands, or domestick vexations. Their tender forms require attention, as well as their situation, which does not permit them to divert their cares so easily as we can do, whose lives are divided between business and study. While the husband goes abroad on business or pleasure, the wife remains confined at home, necessarily

necessarily employed in minute attentions which are consequently teasing. Women who love reading have a resource, but they cannot be always reading : besides, almost every woman who reads much is infected with vanity.

I advise you to recommend to her creditors, to come frequently to persecute her, when she is in their debt. She will soon grow tired of their visits, and then you should take occasion to show her, that there cannot be a greater misfortune than to be in debt when we cannot pay. You will engage her attention by mentioning the necessity of saving something for her children. She loves them tenderly, and that motive will be the best lesson which can be given her.

I formerly knew an old officer at Pesaro, who had suffered much by the passionate freaks of his wife. When she fell into a rage, he remained immoveable, and did not speak one word ; and this silence very soon cooled her passion. The passionate are to be disarmed by mildness.

How pleased am I, my dear Doctor, that I am married to my cell ! It is a quiet companion,

panion, which does not speak one word, which does not put my patience to the trial, and which I find always the same at whatever hour I return; always tranquil and ready to receive me. The vexations of the Monks are nothing, when compared with those of people who live in the world; but it is necessary that every one should suffer patiently, and reflect that this life is not eternal. St. Jerome said, that he advised marriage to those only who were fearful in the night, that they might have a companion to keep up their courage; but as he was never fearful, he never inclined to marry.

I am glad that your eldest son has such uncommon sagacity. As the temper of the youngest is more reserved, you must try it in order to make him show himself. The talent of a father is to multiply himself, and to appear to his children under different forms: To one, as a master—to another, as a friend.

The confidence which the first people of the town place in you does them honour. They must have known, from frequent

cures, that the reproaches against physicians are not always well founded. The fashion is to be merry at their expence ; but for my part, I am convinced that there is more understanding among them than almost all the other professions ; and that their science is not so conjectural as is commonly thought : but man, ingenious in deluding himself, says, that it is never Death, but always the Physician that kills. Besides, what learned man never deceives himself ? We should not see so many sophisms and paradoxes in books were it not that writers are fallible, though they know a great deal.

What I say to you, my dear Doctor, is the more generous on my part, because I enjoy the most perfect health, and have no need of any physician. I take my chocolate every morning, lead a frugal life, use a great deal of snuff, and walk frequently ; and with such a regimen, one may live an age ; but I am not desirous of long life.

Love me always as your best friend, the friend of your family, and as one who most sincerely wishes to see you happy.

My compliments to your dear wife,  
whom

whom I wish to see as reasonable in her expences as you are:—that time will come. The happiness of this life consists in always hoping.

ROME, 30 September, 1756.

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## L E T T E R XCIII.

TO THE SAME.

**Y**OU will see, my Friend, by the enclosed memorial of your colleagues, who tear each other to pieces, that study does not exempt us from the weaknesses incident to human nature.

Yet, the learned ought to set an example of moderation, and leave quarrels and jealousies to the vulgar, as their proper element. Every Age has produced literary combats very humiliating to sense and reason. The merit of one is not the same in another, and I cannot see why envy should be so exasperated as to decry those who have reputation. I would rather never have read in my life, than conceive the

least hatred against a writer. If he writes well, I admire him ; if badly, I excuse him, because I imagine he did his best.

The greater the number of mean souls who rank themselves in the list of writers, the more they detest and tear one another in pieces. Men of genius, like the generous mastiff, despise the insults of little curs. The truly great never reply to criticisms ;—satire is best answered by silent contempt.

Men of superficial knowledge are much more exposed to these squabbles than the truly learned, because their application is quite different. The learned are too much absorbed in study to hearken to the whispers of jealousy ; while the others, like light troops, are scattered about upon the watch.

The French have a great deal of these hateful disputes in their writings, from their having many more superficial than profound authors. Their agreeable vivacity leads them to trivial pursuits, rather than to the study of the Sciences : from a dread  
that



that their gaiety must be laid under restraint, and their liberty be lost in intense application. The learned man writes for posterity, and the superficial for the present age; he is in a hurry to gain reputation for the immediate gratification of self-love, preferring the applause of a day to a more lasting glory.

I am delighted to hear that your remonstrances have at last made an impression upon your wife: she will possibly at last become a miser. But take care of that, for she will perhaps make you die of hunger; and a Physician prescribes only strict regimen to his patients.

I have scarce time to read the work you mentioned; but as you speak so highly of its latinity, I will endeavour to glance it over. There are some books which I run over in the twinkling of an eye, others which I dive into so as to lose nothing; but it depends upon the subjects, and the manner of treating them.

I love a work whose chapters, like so many avenues, lead agreeably to some

interesting prospect. When I see the road crooked, and the ground rugged, I reject it at the beginning; and go no farther, unless the importance of the subject makes me forget the manner in which it is delivered.

I leave you to visit an English Lord, who thinks, as he speaks, with energy. He cannot conceive how Rome can canonize men who have lived holy lives; as if we did not judge of men by their lives, and as if God had not promised the Kingdom of Heaven to those who faithfully accomplish the Law.

I believe, however, that that excellent work of the Holy Father, *On the Canonization of Saints*, will open his eyes; he esteems the Pontiff greatly, and has an high opinion of his writings. Adieu!

CONVENT of the HOLY APOSTLES,  
5th November, 1756.

## L E T T E R XCIV.

TO THE ABBE LAMI.

I WISH, my dear Abbé, for the honour of your country and of Italy, that the History of Tuscany, which is going to be published, may correspond with its title.

What excellent matter to handle, if the writer, equally judicious and delicate, shows the arts springing from this country, where they had been buried during so many ages; and if he paints in proper colours the Medicis, to whom we owe this inestimable advantage !

History brings together all ages and all Mankind into one point of view, presenting a charming landscape to the mental eye. It gives colour to the thoughts, soul to the actions, and life to the dead; and brings them again upon the stage of the world, as if they were still living; but with this difference, that it is not to flatter, but to judge them.

Formerly History was but badly written, and even at this day our Italian Authors are not much improved. They only compile events and dates, without characterizing the genius either of nations or heroes.

The generality of men look upon History with a cursory glance, as they would on a piece of Flanders tapestry. They are content to see characters shining by the vivacity of the colouring, without thinking of the head which drew the design, or the hand which executed it. And thus they think they see every thing, while they see nothing.

It is impossible to profit by history, if we are attentive only to Princes, battles, and exploits, passing in review before us; but I do not know more instructive reading, if we consider the progress of events, and observe how they were conducted; when we analyse the talents and designs of those people who set all in motion, and transport ourselves to the ages and countries in which such memorable actions happened.

History

History affords an inexhaustible fund for reflections. Every action should be weighed, not with a minute examination, which doubts of every thing, but with a critical eye which will not be deceived. It is seldom that young people profit by the reading of History, because it is given to them as a kind of exercise calculated solely for the memory; instead of being told, that it is the soul, and not the eyes, which ought to be employed in such a study.

Then they will observe some men highly praised, who were the disgrace of human nature; others who were persecuted, yet were the glory of their country, and the age in which they lived. Then they will know the springs of emulation, and the dangers of ambition; they will see self-interest the *primum mobile* in cities, courts, and families.

Historians rarely make reflections, that they may leave their readers at leisure to analyse and judge of the people of whom they speak.

In all the histories of the world, we find people who scarcely appear on the scene,

yet behind the curtain set all in motion. These escape not the attentive reader, who gives them the honour of what flattery has too often ascribed to the man in office. Almost all Princes and Ministers have some secret Agent by whom they are moved, and who is only to be discovered by analysing them.

We may likewise say, that some of the greatest events which have astonished the world, have frequently taken rise from persons obscure, both in rank and extraction. Many women who appeared only as the wives of Princes or Ambassadors, and who are not even mentioned in History, have frequently been the cause of some of the noblest exploits. Their counsels have prevailed and been followed; and the husbands have had all the honour of enterprises which was due to the sagacity of their wives.

Tuscany furnishes much excellent matter, which an able Historian might display in a most lively and striking manner. That period where we see Princes of such contracted power as the family of Medici, re-  
viving



viving the arts, and spreading them all over Europe, will not be the least interesting. When I reflect upon this æra, it seems like a new world rising out of a chaos; a new Sun coming to give light to the different nations. O that this work, my dear Abbé, had fallen into your hands! You would have given it all the spirit it was capable of. Adieu! Somebody is coming to besiege me, and I won't be blocked up—they are visits of politeness, which should be respected.

ROME, 8th November, 1756.

## LETTER XCV.

TO COUNT \*\*\*.

**I** Cannot sufficiently express my joy, my dear Count, when I think you are going on steadily in the paths of virtue, and that you are sufficiently master of yourself, to keep your senses, passions, and heart in order.

Yes, we will make that little excursion we projected. Your company is become my delight, since you have become a new man.

I will present you to the Holy Father with pleasure, when you come to Rome; and I will protest to you he will be happy to see you, especially when he knows that you apply yourself to proper studies. You will find him as lively as if he was only five and-twenty.

Gaiety is the balm of life; and what induces me to believe that your piety will be lasting, is, your being always of a cheerful temper. They become insensibly tired of virtue, who become tired of themselves. Every thing then becomes a burthen, and the whole concludes with sinking into a dismal misanthropy, or the greatest dissipation. I approve much of your bodily exercises: they enliven the spirits, and make us fit for every thing: I take as much exercise as the gloomy profession of a Monk allows.

When you come to visit me, I will tell you all that the implacable Marchioness alleges in her own vindication for not seeing you. I always thought that her particular devotion would not allow her to do so good an action: she would support her conduct  
by

by vanity. You cannot imagine how difficult it is for some devotees to acknowledge themselves in the wrong.

As for you, stop where you are. You have written to her; you have spoken to her; and certainly that is enough; especially as St. Paul tells us, that we should be at peace with all the world, if possible—*si fieri potest*. He knew that there are some unfociable people, with whom it is impossible to live cordially.

I embrace you with all my heart, &c.

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## L E T T E R XCVI.

TO R. P. LUCIARDI, A BARNABITE.

MOST REV. FATHER,

**Y**OUR decision is perfectly conformable to the Councils, and I should have been much astonished if it had been otherwise, considering the long time that I have been acquainted with your extensive knowledge and your judicious opinions.

Besides the excellent books which you always have in your library, you constantly

have with you the reverend P. Gerdil, whose learning and modesty deserve the greatest praise.

Take care of your health, for the sake of Religion and our own interests.

The city of Turin where you live, certainly knows the value of possessing you, for it is a place where merit is esteemed and cherished.

I make a scruple of detaining you longer from your studies and exercises of piety, and therefore conclude without ceremony, by assuring you most cordially that

I am, &c.

ROME, 3d December, 1756.

## L E T T E R XCVII.

TO A DIRECTOR OF NUNS.

**I** Do not congratulate you upon your employment, but I will endeavour that you shall acquit yourself with all possible prudence and charity.

Take my advice, and go very seldom into the Parlour: it is a place of idle conversation, senseless tales, and little slanders,  
and

and your frequenting it cannot fail to excite jealousies; for if you see one oftener than another, they will come secretly to hear you from a spirit of curiosity, which must produce cabals and parties, and the least word you speak will have a thousand commentaries.

Secondly, you cannot remove the idle scruples you will often hear of, except by despising them, and never listening to them more than twice.

Thirdly, accustom the Nuns never to speak of any thing which does not regard themselves, while at confession, because they will otherwise make the confession of their neighbours; and in confessing one only, you will learn insensibly the faults of the whole community.

Fourthly, endeavour constantly to maintain peace in all their hearts, repeating incessantly that Jesus Christ is to be found only in the bosom of peace.

Frequently reflect, that if there is lust in the eyes of all men, as St. John tells us, there is a lust in the tongues and ears of many Nuns. Have you skill to cure them?

If

If it is not proper to prescribe absolute silence, it is at least necessary to prohibit malicious discourse, where they amuse themselves at the expence of their neighbours.

Respect the tenderness of the sex, which requires condescension in governing them ; and show some indulgence to the poor recluse labouring in spirit, so as not to add to the yoke, already sufficiently heavy from the burthen of an eternal solitude.

Our Holy Father has known their wants, by allowing them to visit each other once a year. Whatever is done from a principle of charity deserves to be praised.

There are occasions where it will be necessary to exercise all your firmness, and without which you will not be Director, but directed. Some Devotees have the address to lead him who hath the care of their conscience; they do this with an air of perfect piety, without seeming to intend it.

If you neglect these hints, you will repent ; but you will do better if you appear only at Confession, or in the Pulpit, and at the Altar. You will be much more respected.



ed. There are few Directors who do not lose a great deal by making themselves too much known. It is great wisdom never to appear among them unseasonably. Ask me nothing further upon this article, for I have told you all that I know. Adieu!

CONVENT of the HOLY APOSTLES,  
19th December, 1756.

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## L E T T E R XCVIII.

TO THE COUNT GENORI.

**M**Y books, my monastick exercises, my employment, all join to oppose the pleasure I should otherwise have in visiting you. Besides, what would you do with a Monk whose time is continually interrupted with reading and prayer, which would break in upon our walks and our conversations?

I am so accustomed to my hours of solitude and application, that I believe I could not exist without them.

All the happiness of a Monk consists in being alone, in praying and in studying. I have no other; and I prefer it to all the pleasures

pleasures of the world. The conversation of the learned or some of my friends is infinitely precious to me, provided they do not break in upon my time. I never proposed to be the slave of the minute in the hours which I can dispose of, because I hate every thing which is trifling; but I love order, and I see nothing else which can preserve the harmony of the soul and the senses.

Where there is no order, there can be no peace. Tranquillity is the daughter of Regularity, and it is by regularity that man can shut himself up within the sphere of his duty. All the inanimate creation preach up regularity; the stars perform their course periodically, and the plants revive at the moment which is marked out to them. We can tell the instant the day should appear, and it doth not fail; we know the moment of the night, and then darkness covers the earth.

The true Philosopher never perverts the order of time, unless obliged by occupations or customs which require it.

To return, Sir, to Natural History, which you mentioned to me: it is certain we  
have

have studied it less than Antiquity, although the former is much more useful than the latter. Nevertheless, Italy at every step presents wherewithal to exercise and satisfy the curiosity of Naturalists. Phenomena may be seen in Italy, that are not to be seen elsewhere; and people who are said to be less superstitious than the Italians, would instantly take them to be miracles.

A French Abbé, who has been here for some time, and whom I got acquainted with by means of Cardinal Passionei, was in the greatest astonishment at seeing the wonders which Nature every where presented to him. I shall always remember a walk which I had with him near the Villa Mattei, and which lasted five hours, though no great distance, because he stopped every instant. He has knowledge, and such a taste for Natural History, that he is attracted by an insect or a flint, without being able to tear himself from them. I was afraid he would petrify himself with looking so much upon stones; and I must say I should have been a greater loser, for his conversation is exceedingly engaging and chearful. This is  
the

the Abbé who has written against the systems of Monf. Buffon. How much longer would he not have remained, if he had had the happiness of being with you?

I have the honour to be, with the most lively gratitude, and most respectable attachment,

Your most humble, &c.

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## L E T T E R   X C I X .

TO COUNSELLOR C \* \* \* .

**O** Such compliments! If you knew how I love them, you would not make them.

What has been said with regard to the person in question, is only founded on envy and malice. Is there a man in office, or a man who hath written, that has not enemies? Libels and satires make an impression only upon weak and badly-organised heads; and you will observe, that the most vicious and spotted characters are  
always

always most ready to believe calumny, and show the greatest reluctance to see those whom they have offended.

Prejudice, however, is so common, that, according to the observation of the Holy Father, a thousand recommendations are wanted to determine a man in office in favour of any person; but there needs one word only to make him change, or to provoke him. This is the strongest proof of the depravity of the human heart.

We should be obliged to see nobody, were we to shut our doors against all who have been ill spoken of. We ought to be very careful to avoid judging rashly. It is shameful to pass sentence against our brother, when we have not sufficient proofs to accuse him.

Prejudice ruins a number of the Great, and especially Devotees, who think they ought piously to give credit to all the evil which is spoken of their neighbour. They pretend to be ignorant that God hath expressly commanded us not to judge, lest we be judged; and that it is less criminal in his eyes, to commit faults which we repent

repent of, than to accuse our brethren rashly.

The first rule of Christian charity is to believe no ill, if we have not seen it; and to be silent, if we have seen it.

Besides, if he whom they would prevent you from seeing, seeks the society of good people, it is a proof that he is not such a libertine as they pretend, or that he is inclined to reform. Perhaps his salvation depends upon the good example you will set him; therefore I would not have you reject him.

Charity does not judge like the world; because the world almost never fails to judge amiss.

I am, &c.

CONVENT of the HOLY APOSTLES.

LET.



## LETTER C.

TO THE ABBE L \* \* \*.

S I R,

S I N C E you consult me upon the Discourse which I lately heard, I must tell you with my usual freedom, that I found some excellent things in it, but did not like that affectation by which it was enervated. It looks like a work which had been made and painted at a Lady's toilette. For the future, let your heart speak when you mount the Pulpit, and you will speak well. Fancy should be employed only to make a border for the painting, but you have made it the foundation of your Discourse.

A good Orator should keep a medium between the Italian and French; that is to say, between a Giant and a Dwarf.

Do not let yourself be spoiled by the manners of the Age, or you will never be able to get rid of that affected eloquence which tortures both words and thoughts. It is of importance to a young man of abilities to receive such advice, and above  
all

all to follow it ; and I depend upon your modesty for taking it in good part. I am, with all possible desire of seeing you a perfect Orator,

Sir, your's, &c.

ROME, 10th of the Month.

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L E T T E R C I.

TO PRINCE SAN-SEVERO.

**I** AM always in admiration at your new discoveries. By what you have created, you have produced a second world from the first. This will distract our Antiquaries, who persuade themselves that there is nothing excellent or engaging which is not very old.

It is undoubtedly very proper that we should value antiquity ; but I think we should not make ourselves such slaves to it, as to exalt beyond measure a thing which is despicable in itself, only because it was dug out of Adrian's garden.

The Ancients had things for common use as well as we ; and if they are to be  
valued

valued merely because of their antiquity, the earth in this quality deserves our first homage, for surely its antiquity is not to be questioned.

I neither love enthusiasm nor insensibility: those only who keep the middle between these two extremes, can either see or judge rightly. The cold indifference of the insensible takes away all taste and curiosity; and we ought to be possessed of either the one or the other, to examine and entitle us to pronounce.

Fancy, when not regulated, is much more dangerous than indifference. It dazzles the eye, and clouds the understanding. Even Philosophy, of whom this sportive Deity should have no hold, daily feels the too fatal impression. Sophistry, paradoxes, captious reasonings, compose the train of our modern Philosophers, and have no other origin than Fancy. She takes wing as whim happens to lead, without having the least respect either for truth or experience.

Your Excellency certainly knows this kind of writing, as you have frequent opportunities of reading the productions of the Times. England, which on account of its phlegm we should imagine had less fancy than other nations, has often published the most extravagant ideas. Its Philosophers have been still more distracted than our's, because they must have made greater efforts to surmount their natural character of reserve and taciturnity. Their imagination is like the coal which flames, and whose vapour disturbs the brain.

It is said, with reason, that the imagination is the mother of dreams, and even produces more than the night; but these are the more dangerous, as in giving way to them, we do not think we dream, while the morning is sure to undeceive us as to the illusions of the night.

I am always afraid of your chemical experiments hurting your health, for sometimes very terrible accidents happen from them. But when new experiments in Physics are to be made, a man runs into them without any dread of the consequences, like an Officer hurried

hurried on by his valour, who throws himself at all hazards into the midst of the fire.

I have the honour to be,

With respect and attachment, &c.

ROME, 13th January, 1757.

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## L E T T E R CII.

TO A PRELATE.

MY LORD,

UNITE yourself with me, that we may revenge the memory of Sixtus Quintus. I was moved to a degree of warmth yesterday in supporting him against some who called him a cruel Pope, a Pontiff unworthy of reigning. It is astonishing how this character which has been bestowed upon him is supported, and what footing it has obtained in the world.

Is it reasonable to judge so great a man, without once reflecting on the times in which he lived, when Italy swarmed with robbers; when Rome was less secure than

F 2

a forest,

a forest, and modest women were insulted in her streets at mid-day?

The Severity of Sixtus Quintus, who is improperly called *Cruel*, would in such circumstances be at least as pleasing in the sight of God, as the piety of Pius V.

We have seen that thousands of men have been assassinated under the reign of some Popes, without the murderers being brought to punishment: then was the time when it might have been said with propriety, that the Popes were cruel: but when Sixtus Quintus put to death only about fifty robbers, to save the lives of his subjects, to re-establish morals in the midst of the cities, and security in the heart of the country, at a time when there was neither law, nor order, nor restraint; this was an act of justice and zeal, useful to the Public, and therefore agreeable to God.

I confess to you, that I am grieved when I see great men's characters become the fable of ignorant and prejudiced writers. Even posterity, which is said to be an impartial judge, has more than once been misled by the reflections of an artful Historian,  
who



who seats himself upon the bench without authority, and pronounces according to his prejudices.

It is in vain to cry out calumny—the impression has been made—the book has been read, and the multitude judge only from the first account. Thus *Gregorio Leti* has rendered the character of Sixtus Quintus hateful all over the world, instead of representing him as a Sovereign who was obliged to intimidate his people, and restrain them by the most striking examples of severity.

Nothing is so dreadful for a country as too mild a government. Crimes make a thousand times more victims than well-timed punishments. The Old Testament is full of examples of justice and terrour; and they were commanded by God himself, who surely cannot be accused of cruelty.

I will certainly wait upon you the first moment in my power; you may depend upon it, as upon the affection with which I shall be all my life, &c.

CONVENT of the HOLY APOSTLES,  
8th April, 1757.

F 3

L E T-

## L E T T E R CIII.

TO A YOUNG MONK.

MY DEAR FRIEND,

**T**HE advice you ask about your manner of studying, ought to be suited to your disposition and talents. If vivacity is your prevailing temper, it may be moderated by reading works of little imagination; but, on the contrary, if you find your thoughts languid, you should enliven yourself by reading books written with spirit.

Do not burthen your memory with dates and facts, before you have arranged your ideas, and acquired a justness in reasoning. You should accustom yourself to think methodically, and to dispel, as much as possible, the chimeras that may start up in your brain.

He who thinks only vaguely, is fit for nothing, because nothing can be found capable of fixing him.

The foundation of your studies ought to be the knowledge of God and yourself.

By

By philosophising upon your nature, you will acknowledge an Existence, to whom you owe your creation; and by reflecting on the strayings of the imagination, and the wanderings of the heart, you will become sensible of the necessity of a Revelation, which hath revived the law of nature in a more lively and effectual manner.

Then will you give yourself up without reserve to that science, which from reason and authority introduces us into the sanctuary of Religion; and there you will attain a knowledge of that heavenly doctrine revealed in the Scriptures, and interpreted by the Councils and Fathers of the Church.

Reading then will render true eloquence familiar to you, and you should take them early for models, so as to succeed afterwards in your manner of writing or preaching.

You will take the opportunity, when there are intervals in your exercises, to cast your eye on the finest fragments of the Orators and Poets, as St. Jerome did; that is to say, not as a man who made them his study, but as one who extracted

from them the best passages, in order to improve his style, and to make them useful in the cause of Religion.

The Historians will next lead you by the hand from age to age, and show you the events and revolutions which have never ceased to employ and agitate the world: this will give you a constant opportunity of acknowledging and adoring a Providence which directs all according to its designs.

You will see in almost every page of History, how Empires and Emperors have been instruments of justice or mercy in the hands of God; how he exalted, and how he depressed them; how he created, and how he destroyed them, being Himself always unchangeably the same.

You should read over again in the morning what you read at night, so as to fix it in your memory; and in order to prevent your becoming a pedant, after a work of lively imagination, never fail to take up some more solid and phlegmatick composition.

This

This will compose your thoughts, which the productions of an elevated mind are apt to ferment, and will restrain the genius, which otherwise might be too easily hurried out of its proper sphere.

Endeavour to procure the conversation of learned men as much as you possibly can. Happily Providence has supplied you; for in almost all our Houses there are Monks who have studied to advantage.

Do not neglect the society of old men: their memories are furnished with many facts which they witnessed, and which make them repositories well worth examining. They resemble old books, that contain excellent matter, though badly bound, dusty, and worm-eaten.

Be not too fond of any work, author, or sentiment, for fear of becoming a party-man; but when you prefer another, let it be because you find him one writer to more solid and truly excellent.

You ought to guard with great caution against prepossession and prejudice; but



unfortunately, the more we study, the more we are liable to be infected by them.

We become interested in an Author who has written well, and insensibly we praise and admire all his opinions, though they are perhaps very often fantastical. Guard against this misfortune, and be always more the friend of Truth, than of Plato or Scotus.

Respect the sentiments of your Order, that you may not disturb the established doctrines; yet I do not mean that you should be a slave to them. You ought not to be immoveable in any opinion but what relates to the Faith, and has been rendered sacred by the concurrence of the whole Church. I have seen Professors who would rather suffer death, than abandon the principles they imbibed in the Schools: my conduct with regard to them has been, always to pity and avoid them. Do not apply to scholastic erudition further than is necessary to know the jargon of the Schools, and to confute the Sophists; for, so far  
from



from being the essence of Theology, it is only the bark.

Avoid disputes, since nothing is cleared up by wranglings : but when opportunities offer, support truth and combat error with the arms which Jesus Christ and the Apostles have put into your hands, and which consist of mildness, persuasion, and charity. The mind is not to be taken by force, but to be gained by insinuation.

Do not fatigue your mental faculties, by giving up to immoderate study. Sufficient for the day is the labour thereof ; and unless in a case of necessity, it is needless to anticipate the studies of the next, by prolonging your application in the night.

The man who regulates his time, and uniformly devotes only a few hours to study, advances much more than he who heaps up moment upon moment, and does not know when to stop. They who are of this character, commonly end by becoming only the title-pages of books, or a library turned upside down.

Without being attentive to minute trifles,

love order; so that you may leave off till another time, when you no longer find yourself inclined to study. The Scholar should not labour like the ox that is yoked to the plough, nor like the mercenary who is paid by the day.

It is a bad custom to struggle continually against rest and sleep: that which is done against the grain, is never well done; and too earnest an application to any thing injures the health.

There are days and hours when we have no disposition for application; and then it is a folly to attempt it, unless in a case of necessity.

There is scarcely any book which does not favour of painful composition in some part of it, because the Author has often written when he should have rested.

The great art in studying is to know when it is proper to begin, and when to leave off; without which the head becomes heated, the spirits are either absorbed or exalted, so that we produce nothing but what is either languid or flighty. Learn to make a proper choice of books, that you  
may

may know only what is excellent, and to make a good use of it. Life is too short to waste in superfluous studies; and if we do not make haste to learn, we shall find ourselves old without knowing any thing.

Above all things, pray to God to enlighten your mind; for there is no knowledge without his assistance; and we are in utter darkness, if we do not follow the Light which he hath revealed to us.

Dread becoming learned solely to gain a reputation; for besides that knowledge puffeth up, and charity edifieth, a Community becomes disgusted with those who make a parade of their learning.

Let events have their course, and let your merit procure your advancement. If employments do not come to seek you, be content with the lowest, and take my word for it, that is the best.

I never was more satisfied after the Chapters were over, than to find myself without any other dignity than the honour of existing: I then applauded myself for having refused all that they would have given

given me, and having only myself to govern.

The advantage of loving study, and conversing with the dead, is a thousand times greater than the frivolous glory of commanding the living. The most agreeable command is that of keeping our senses and passions in order, and of procuring to the soul the sovereignty which is due to it.

The man who has acquired a habit of application is a stranger to the spleen; he believes himself to be still young, when he is become old; the bustle of the cloister, like the embarrassments of the world, is always far from him.

I advise you then, my dear friend, not only for the good of Religion, not only for the credit of our Order, but still more for your own sake, to acquire this habit. With a book, a pen, and your thoughts, you will find yourself happy, wherever you are—Man has a certain asylum in his mind as well as in his heart, when he knows how to retire within himself.

I am sensible of the singular confidence

you place in me; and the more so, as you should have applied to the Fathers Colombini, Marzoni, and Martinelli, in preference to me. They are men whose extensive knowledge and abilities enable them to give you excellent advice. Adieu! Believe me to be your good friend and servant.

ROME, 7th June, 1757.

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#### L E T T E R C I V.

TO R. P\*\*\*, A MONK OF THE CONGREGATION OF SOMASQUES.

MY MOST REVEREND FATHER,

**T**HE loss which the Church has sustained in the person of Benedict XIV. is the more affecting to me, as I always found him an excellent Protector. I returned to Rome in the year 1740, which was the first of his Pontificate, and from that time he never ceased to honour me with his kindness. If you will make his funeral Oration, you have an excellent subject. You certainly will not forget that he



he studied among you in the Clementine College, and that there he was initiated into that sublime and extensive knowledge, which made him one of the great Doctors of the Church, and will one day rank him with the Fathers Bernard and Bonaventure.

Take care, in this funeral Oration, that your style rise with the subject, and that the magnanimity which characterised your Hero be expressed with dignity.

Endeavour to be the Historian as well as the Orator, but so as to admit of nothing dry or languid in your recital; for the attention of the Publick should be constantly kept up by some great strokes worthy of the majesty of the Pulpit, and the sublimity of Lambertini.

You will in vain summon all the figures of rhetorick to your assistance, if they do not present themselves of their own accord. Eloquence is only successful when it flows freely from its source, and rises from the greatness of the subject: forced panegyrick is not panegyrick, but amplification.

From the ashes of Benedict XIV. let Virtue spring forth, and seize upon the minds  
of



of your Auditors, that they may be transformed into him, and their souls be filled with nothing but the idea of him.

Let there be no trifling detail, no affected phrases, no bombast expressions. Mingle the sublime as much as possible with the temperate, so as to form agreeable shadings, which will adorn your discourse. Be attentive to choose a text which will happily announce the whole plan of your oration, and perfectly characterise your Hero. The division is the touchstone of the Panegyrist, and his discourse cannot be excellent, if that division be not happily chosen.

Scatter moral reflections with discretion, that they may appear to come naturally; that it may be said, they could not be more happily introduced; that *there* was their proper place.

Shun all common-place—and in such a manner, that all may see Lambertini without perceiving the Orator. Praise with delicacy and with moderation, and let your praises soar to Heaven, and remount towards God.

If you do not affect the soul by happy surprises and grand images, your work will only be a work of good sense, and you will have made a simple epitaph, instead of erecting a mausoleum.

Speak chiefly to the heart, filling it with those awful truths which detach us from the thoughts of this life, and make your Auditors descend into the tomb of the Holy Father.

Pass slightly over the infant days of your Hero, for all men are nearly the same till their reason begins to shine forth. Let your periods be neither too long nor too short—there can be no strength in a disjointed Discourse.

Let your Exordium be pompous without bombast, and your first sentence announce something truly great. I compare the opening of a funeral Oration to the portico of a temple; and I suppose the edifice to be beautiful, if I find That majestick.

In the most forcible language show death overturning Thrones, breaking Sceptres, blasting Crowns, and treading the Tiara under his feet: place the Genius of Benedict

dict upon the ruins, as having nothing to dread from the destroying hand of Time, and defying Death to tarnish his glory, or blot out his name.

Particularise his virtues, and analyse his writings; and every where show the sublimity of his soul, which would have astonished Pagan Rome, as it has edified Christian Rome, and attracted the admiration of the universe.

In a word, thunder and lighten, but manage your clouds so that the light may flash with great splendour, and form the most striking contrasts.

My imagination kindles into flame when I think of so great a Pope as Benedict—that Pontiff regretted even by the Protestants, and whose picture could be drawn only by a Michael Angelo alone.

If I have enlarged upon this article, it is because I know that you can easily catch the spirit of what I recommend to you. A funeral Oration is only excellent as it happens to be picturesque; and strength and truth must guide the pencil.

The generality of eulogies descend into the  
tomb

tomb with those they praise, because their's is only the eloquence of a day, and the production of fancy, whose lustre is but counterfeit.

It would distract me to see Lambertini celebrated by an Orator who is only elegant: every one should be served according to his taste, and Lambertini's was always unerring, always good.

Engage in it, my dearest friend:—I will most gladly see what you throw out upon paper, being convinced that it will have fire to consume whatever is unworthy of such an elogy. I judge from the productions you have already shown me, and in which I have observed the greatest beauties. It is time that Italy should forget its *concetti*, and assume the masculine and sublime tone of true eloquence.

I endeavour by my advice to form some young Orators, who take the trouble to consult me; and I strive as much as possible to disgust them at those incongruities in our Discourses, which so frequently place the burlesque by the side of the sublime. Strangers startle, and with reason, at so monstrous  
an

an alliance. The French especially are unacquainted with this unnatural medley: their Discourses are often superficial, having much less substance than surface; but at least they commonly preserve an equality of style. Nothing can be so shocking as to mount above the clouds, to come afterwards tumbling awkwardly down.

My compliments to our little Father, who would have done wonders, if it had not been for his deplorable state of health.

ROME, 10th May, 1758.

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## LETTER CV.

TO THE ABBE LAMI.

**N**O doubt, my dear Abbé, your papers are about to announce the death of our Holy Father. He was a learned man, who has a claim upon all the periodical publications, and to whom all their writers owe the highest encomiums.

He preserved his chearfulness to the last. A few days before his death, when speaking  
of



of a Theatin \* whose claim to be placed in the rank of the Saints was under examination, he said, *Great Servant of God, heal me—as you do by me, I will do by you; if you obtain the recovery of my health, I will canonise you.*

The analysis of his works will require such an abridger as you: it would be right to give extracts, that they may pass into the hands of those who have not time to read much, or who cannot purchase them in the great.

Particularly, his book on the *Canonisation of Saints* should be universally known. Besides that he speaks as a physician, a natural philosopher, a civilian, a canonist, and theologian, he there treats on a subject not commonly known.

The Publick imagine, that it is sufficient to send money to Rome to obtain canonisation; while it is notorious that the Pope gets no part of it, and that every possible means is taken to guard against deception on a subject of such importance.

This

\* One of the Order of Theatines:



This is so true, that Benedict XIV. whose death we bewail, being Protector of the Faith, begged of two well-informed Englishmen, who were diverting themselves upon the subject of canonisations, to endeavour to shake off all prejudice, and to read with the greatest attention the verbal process which concerned the cause of a Servant of God, who was put on the list of candidates for canonisation.

They consented; and after having read for several days with the most criticising spirit the proofs and testimonies which ascertained sanctity, and all the means which had been employed to come at the truth, they told my Lord Lambertini, that if the same precautions, the same examinations, and the same severity were used with regard to all those that were Canonised, there was no doubt but the matter was pushed *even to demonstration, even to evidence.*

My Lord Lambertini replied: *Well, Gentlemen, notwithstanding what you think, the Congregation rejects these proofs as insufficient; and the cause of the blessed person in question remains undetermined.*

Nothing

Nothing can express their astonishment; and they left Rome perfectly convinced that we do not canonise rashly, and that there are no means easy or difficult left unemployed to come at the truth. The beatification of a Saint is a cause often argued for a whole age; and he who is vulgarly called *l'Avocat du Diable* (the Devil's Counsellor) never fails to collect all the testimonies which can be found to the disadvantage of the Servant of God, and to urge the strongest proofs and most powerful objections to invalidate his sanctity, and lessen the merit of his actions.

There are many reputed Saints who will never be canonised, because there are not sufficient proofs in their favour. It is not sufficient that their virtue has been unstained, or even shining; it must have been heroical, and persevered in till death—in *gradu heroico* (in the highest degree.)

Besides this, the testimony of miracles is required; though unbelievers say, that every thing which is called a miracle is the produce of a troubled mind, or the fruit of superstition;

superstition; as if God Almighty could be chained down by his own laws, without having the power to suspend the execution of them; in which case he would be less powerful than the most petty monarch. But what truths will they not deny, when they are blinded by the corruption of the heart and mind?

God Almighty frequently makes manifest the sanctity of his servants by healing diseases; and if those miracles which are wrought after their death last only for a time, and do not continue for ever, it is because the deity displays himself but seldom, and only to show that his power is always the same, and that he can glorify his Saints when it seemeth good unto him.

Our Conclave is in labour; and according to custom we cannot know till the last moment who is to be the new Pontiff. Conjectures, wagers, and pasquinades fill the whole town at present—this is an old custom, which will not soon be left off.

As for my part, during the confusion, I am in Rome as if I was not in Rome, wishing only (if it were possible) that Lambertini

were replaced, and never quitting my cell except for business or relaxation. It is there that I enjoy my books and myself, and regale on the reflections of my dear Abbé Lami, to whom I am an unchangeable, and most humble, &c.

ROME 9th May, 1758.

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## LETTER CVI.

TO THE SAME.

WE have at last got for the Head of the Church Cardinal Rezzonico, Bishop of Padua; who has taken the name of Clement, and will edify the Romans by his piety. It was much against his inclination, and after shedding many tears, that he could be prevailed on to accept it. What a charge for him who would fulfil the duties! He must dedicate himself to God, to all the world, and to himself; he must be solely employed in these great obligations, and have only Heaven in view, amidst the things of this world. His dignity is the more formidable

midable, as he succeeds Benedict XIV. and it will be difficult to appear to advantage after him.

Clement XIII. continues Cardinal Archinto Secretary of State. There could be no better method of being well with Crowned heads, and of making his Pontificate illustrious. He who reigns, must either choose an excellent Minister, or do all himself. Benedict XIII. was the most unhappy of men, from having placed his confidence in Cardinal Coscia; and Benedict XIV. the most happy, by having Cardinal Valenti for his Minister.

It is essential for a Sovereign, but more particularly the Pope, to have good people about him. The understanding of the most clear-sighted Prince is abused, when he allows himself to be dazzled. Then copper is gold in his eyes; and be the consequence what it will, he supports those men he has once patronised.

Discernment is another quality not less necessary to Princes. There is no attempting to impose upon a Monarch who is known to be penetrating; while he who

suffers himself to be led will most certainly be deceived. There are Sovereigns who have done much more hurt by inactivity and weakness, than by wickedness. Men grow weary of doing crying acts of injustice; but are never tired of insensibility and blindness.

The more a Prince is weak, the more he is inclined to be despotick; because authority never destroying itself, is laid hold of by the Ministers, and they become tyrannical.

Another quality which I look upon as essential to good government, is to put every one in his right place. The moral world is directed like a game at Chess, where every thing goes on in order, according to its rank: if we place one pawn in the room of another, the whole is immediately in confusion.

A Sovereign is not only the image of God by the eminence of his rank; he ought to be more so by his understanding. David, although he was but a shepherd, had a superior understanding which directed him,  
and



and which he displayed the moment he began to reign.

A Prince who is only good, is no more than what every man ought to be; a Prince who is only severe, has not that love for his subjects which he ought to have.

Alas ! how excellently we atoms speak of the duties of royalty ! And yet if we were clothed with that dignity, we should not know how to behave ourselves. There is a great difference between speaking and reigning. Nothing resists us when our imagination takes wing, or when we allow our pen to run ; but when we see ourselves oppressed with business, surrounded with dangers, beset with false friends, loaded with debts, and chained down to the performance of the most indispensable duties, we lose our courage ; we dare not undertake any thing, and by a laziness natural to all men, trust the cares of governing to a subaltern, and only employ ourselves in the pleasures of enjoying and commanding.

One thing is certain, the art of governing is attended with the greatest difficulties. If a Monarch wears an hereditary crown, he

has a general idea of the greatness of his kingdom, without being able to enter into the *minutiae* of business, and is easily deceived. If, on the contrary, he comes to an elective crown, he takes on him a sovereignty to which he has not served an apprenticeship, and appears equally embarrassed in the midst of his honours, and in the centre of his business.

He who is placed upon a throne in the decline of life, is fit only to be a representative. He dares not undertake any thing; he is timid, and luke-warm in every thing, especially if he knows not who is to be his successor. This is the situation of the Popes, if they are too old; then they cannot attend to the affairs of Church and State.

But the world will never be without abuses; if they are not in one place, they are in another, because imperfections are the natural inheritance of humanity. *Only in the holy City, said the great Augustine, will all be in order, in peace, and in charity; for there shall be the kingdom of God.*

I shall

I shall go and congratulate the new Pontiff, not as a Monk who wants to set himself forward, but in quality of Counsellor of the Holy Office. He does not know me, and I shall not put myself to the trouble of making myself known. I love to remain covered with the dust of my Cloister, and I do not think myself in the least dishonoured.

Adieu ! Preserve to us always the good taste of the Medici, and your memory will be long preserved, although you should make it no object of your care.

I am, &c.

ROME, July 5, 1758.

## LETTER CVII.

TO A PRELATE.

MY LORD,

**T**HE very eminent dignity to which I have been raised by the Sovereign Pontiff has humbled me as much as it would have elated others. I thought I was to have quitted Rome, by the manner in which

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they

they announced to me this very extraordinary event, and I have not yet recovered the surprise.

It is a reward conferred in my person on the Order of St. Francis, of which I have the honour to be a member, and I assume nothing of it to myself. My name is only lent on the occasion; for the more I reflect, the more I see, that I had neither on the side of birth, nor on the side of merit, directly nor indirectly, any claim to the Cardinalship.

If any thing can console me in the midst of the trouble with which I am agitated, it is to see myself associated with those illustrious personages who compose the Sacred College, and whose *shoes I am not worthy to untie*. I imagine to myself, that I shall acquire Virtues by communication with theirs; and that by conversing with them, I shall become their copy: we imperceptibly model ourselves by those whose company we frequent. I have declared to my dear Brethren, that I shall never be Cardinal to them, but they will always find me their brother *Laurenca Ganganelli*; especially

as I owe to them what I am, and as the habit of St. Francis has procured me the honour of the Purple.

You know me sufficiently to be convinced that I am not dazzled by it. The soul takes no colour, and it is by the soul alone that we can have any value in the sight of God. The Lord, by making us after his own image, and in his likeness, has given us more than all the dignities of this world can possibly confer. It is from that view alone I can ever look upon myself as great. The Purple, all-dazzling as it is, was not made for my eyes, happily accustomed to look only towards eternity. That view wonderfully diminisheth worldly grandeur; neither Eminency nor Highness can be considered as any thing in the computation of an immortal life, where nothing appears great but God alone.

I look upon dignities only as so many more syllables in an Epitaph, and from whence no subject for vanity can be extracted; since he who is interred is beneath even the inscriptions which are read upon his tomb.

Will my ashes have any more feeling by being qualified with the title of Eminency? Or shall I fare better in eternity, when upon earth some feeble voice shall pronounce, or some perishable pen shall write, *Cardinal Ganganelli*.

New dignities are always a new burthen ; and more especially the Cardinalate, which imposes a multitude of obligations. There are as many duties to discharge, as there are occasions which require our speaking, without having any respect to aught in this world.

I shall arrange matters so as to be as little affected as possible with this strange metamorphosis. I shall, as usual, remain at the Convent of the Holy Apostles with my dear Brethren, whom I have always tenderly loved, and whose conversation I regard as an inestimable blessing.

If I quit my beloved Cell, where I was happier than all the Kings upon Earth, it is because I must have more room to receive those who come to favour me with their visits : but I shall often say to it, *May my tongue cleave to the roof of my mouth, if ever I for-*  
*get*



*get you!* I shall frequently go and revisit it, and recollect how many, very many, days passed there like a dream.

Thus I shall make no change in my way of life, and the dear brother Francis shall be to me in place of a whole household; he is strong, he is vigilant, he is zealous, and he will supply all wants. My person is of no greater extent, nor has it grown an atom since my appointment to the Cardinalate, and therefore I do not see that more hands are necessary to serve me.

I walked so well on foot! But what comforts me is, that I shall still continue to walk on foot. I shall allow myself to be dragged in a carriage only when ceremonial requires it, and I shall become Brother Ganganelli again as often as I possibly can. We do not care to quit a way of life we have been accustomed to, especially after having lived fifty-four years in it without any trouble, and in perfect freedom.

I flatter myself that you will come and see, not the Cardinal, but Brother Ganganelli. The first will never be at home to you; but the second shall always be found to repeat to

you, that whatever station I am in, I shall always be your friend and servant.

ROME, 1 October, 1759.

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## L E T T E R   C V I I I .

TO CONVENTUAL MONK.

MY OLD FRIEND AND BROTHER,

**I** Have not yet received the packet you sent me; but I can be patient, though I am naturally very impatient. Our life is nothing but a succession of contradictions and crossings, which we must be able to bear, if we would neither disturb our rest, nor hurt our health.

P. Georgi, always an honour to the Augustines always beloved by those who knew him, has not seen the person you spoke of to me; she passed through the place too quickly for him to obtain that satisfaction. She saw M. Tiffot, Procureur-General of the Congregation of the Priests of the Mission, whom I infinitely esteem, because he has great personal merit; because he is a

Member of a body who preach to the poor with the greatest success; and lastly, because he is a Frenchman.

I must tell you, that I have had a very singular combat with myself since my promotion. Cardinal Ganganelli reproaches Brother Ganganelli for his too great plainness; and notwithstanding all the respect which is due to the Purple, the Brother has carried it against the Cardinal. I love to live as I always have lived—poor, retired, and much more with my Brethren than with the Great. It is a matter of taste, for I am very far from ascribing this mode of thinking to virtue.

One thing is certain: I never can put on that cold distant manner, as you would call it, with which persons in office commonly receive people of low extraction who have business with them. It is enough for me, if they accost me, or speak to me, to become the equal of my visitors. Is it possible that one human creature should affect haughtiness towards another, and that a Christian should study his expressions, his gestures, his proceedings, his letters, from  
the

the dread of appearing too modest with his brethren? Is it possible that any one can refuse an answer to a man, because he has no titles to produce? If the lowest of wretches does me the favour to write to me, I answer him instantly; and I should think myself highly guilty, both in the sight of God and man, if I were to omit that duty. There is no soul despicable in the eyes of Religion and Humanity. There is nothing so pitiful in my eyes, as a great man governed by pride.

I enlarge upon this article to let you know, that the person for whom you are interested may come whenever he pleases, and I shall be entirely his. He will be as well received by Cardinal Corsini, whose politeness corresponds with his noble extraction. If there is a fault in being too affable, it is the fault of the Cardinals. It is rare that you find any haughtiness among them—happily there is not a stranger but does us the justice to declare it.

You will very much oblige me, by telling Signor *Antonio*, when you see him,  
that

that Cardinal Dataire will not forget his business.

Take care of your little share of health, by watching less, walking oftener, and drinking less coffee. It is the drink of the studious; but it inflames the blood, and then head-achs, sore throats, and pains in the breast, are felt with more violence. Nevertheless, I am no enemy to coffee; nor do I think of it like M. Thierry, Physician to the Pretender, who lives here, and is of opinion that this liquor is truly a poison.

Your grand nephew came to see me on Thursday: his spirits are as lively as his eyes. He tore one of my books while playing with it; it is to be hoped, that he will learn to have more respect for them. He told me with great frankness, that he would be a Cardinal. I love very much to see the souls of children begin to unfold themselves: it is a blossom which begins to open, and gives the most pleasing hopes. He wanted to say his Breviary with me. Alas! his innocence would have been more agreeable in the sight of God than all my prayers,  
I sent

I sent him home by my Chamberlain; but absolutely could not prevail upon him to go till I had given him a chaplet—he told me he would come again to-morrow to have another. Such things are very agreeable in a child only five years old. I wish to God he may one day resemble his father! Adieu! I embrace you in all the fullness of my heart.

ROME, 8th of the Year, 1760.

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## L E T T E R C I X.

TO A PROTESTANT MINISTER.

**I** Am much obliged to you, my dear Sir, for the interest you take in my health. I thank Heaven it is very good, and it would appear to me still better, if I could employ it in something more agreeable to you. The pleasure of obliging should be of all Communions.

I wish with all my soul that I could convince you, that I have all mankind in my heart, that they are all dear to me, and  
that



that I respect merit wherever it is to be found. If your nephew comes to Rome, as you have taught me to expect, he will find me most zealous to testify to him the affectionate regard I have for you.

My dear Sir, the Church of Rome is so perfectly convinced of the merit of the greatest part of the Ministers of the Protestant Communions, that she would congratulate herself for ever, if she could see them return to her bosom. There would be no occasion to rip up old quarrels of times past, to renew those storms and tempests, when each party, transported by passion, forsook the paths of Christian moderation: but the question would be, how shall we be re-united in the same belief, founded upon Scripture and tradition, such as is handed down to us by the Apostles, the Councils, and the Fathers? No body laments more than I do, the injuries that were done you in the last age: the spirit of persecution is hateful in my eyes.

What

What a multitude of people would not a happy re-union gain! If this could be effected, I would be content to die; for I would sacrifice a thousand lives to be once witness of so happy an event. That moment will come, my dear Sir; because a time must necessarily arrive, when there shall be but one and the same Faith. Even the Jews will enter into the bosom of the Church; and it is in that firm persuasion, founded upon the Holy Scriptures, that they are allowed the full exercise of their religion in the heart of Rome.

God knows, my whole soul is with you, and there is nothing in the world I would not undertake to prove to you, and to all of you, how dear you are to me. We regard the same God as our Father, we believe in the same Mediator, we acknowledge the same doctrines of the Trinity, the Incarnation, and the Redemption, and both of us desire to go to Heaven. It is an established doctrine, that there are not two ways thither: that there should be a centre of unity upon earth, as well as a Chief to represent Jesus Christ. The Church would be truly deformed,

deformed, unworthy of our homage and fidelity, if it were only a body without a head.

The work of the Messiah is not like the work of men. What he hath established, ought to last for ever. He has not ceased one instant to support his Church; and you are too enlightened, my dear Sir, to look upon the Albigenſes as pillars of the truth to which you ought to cleave. Do me the favour to tell all your brethren, all your flock, and all your friends, that Cardinal Ganganelli has nothing ſo much at heart as their happineſs, both in this world and the next; and that he wiſhes to know them all, that he may aſſure them of it. I can add nothing, &c.

ROME, 30th of the Year, 1769.

. L E T.

## L E T T E R CX.

TO COUNT \*\*\*.

I MUST acquaint you, my dear friend, in the solitude where you have been for some weeks, that Brother Ganganelli, who always tenderly loved you, is become Cardinal, and that he himself does not know how, nor wherefore.

There are events in the course of human life for which we cannot account; they are brought about by circumstances, and ordained by Providence, which is the origin of all.

However it be, whether in purple or not in purple, I shall not be less in your's than I ever was, but always happy to see and oblige you.

Sometimes I feel my pulse, to know if I am really myself, being truly astonished that the lot which has elevated me to one of the highest dignities, did not rather fall upon some other of my brethren, among whom

whom there are a number whom it would have perfectly suited.

All the world says, when speaking of the new Cardinal Ganganelli, it is incredible that he should arrive at such a rank, without cabal or without intrigue; nevertheless, it is very true.

O my books! O my cell! I know what I have left, but I know not what I shall find. Alas! many troublesome people will come and make me lose my time; many selfish souls will pay me dissembled homage!

For you, my dear Friend, persevere in virtue; being truly virtuous is being superiour to all dignities: perseverance is only promised to those who distrust themselves, and avoid temptations: whoever is presumptuous ought to expect a relapse.

When I think how the publick papers will deign to employ themselves about me, and send my name beyond the Alps, to acquaint different nations when I had the head-ach, or when I was blooded, I  
shall

shall smile with contempt. Dignities are snares which have been made splendid, that people might be caught by them. Few know the troubles which attend grandeur; we are no longer our own masters; and let us act how we will, we are sure of having enemies.

I think like St. Gregory of Nazianza, who, when the people ranged themselves on each side to see him pass, thought they imagined him to be some uncommon animal. I own, I cannot accustom myself to this usage; and if this be what is called grandeur, I will most willingly bid it adieu! I look upon all mankind as my brethren, and am delighted when the poor or wretched approach and speak to me.

People will say that my manners are plebeian; but I do not dread that reproach, for I am only afraid of pride. It is so insinuating, that it will do all it can to penetrate and captivate me; but I shall contemplate the nothingness that is in me and around me, and this shall defend me against vanity or self-sufficiency.

Do



Do not think of making compliments when you come to see me; they are a sort of merchandise I do not love, especially from a friend. But here are some visitors, that is to say, every thing which thwarts me, and has rendered me insupportable to myself, for several days. Grandeur has its clouds, its lightnings, and its whirlwinds, like the tempests; I wish for the moment of calm serenity. I am without reserve, and beyond all expression, as before, your affectionate friend and servant, &c.

ROME, 3d October, 1759.

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## LETTER CXI.

TO CARDINAL CAVALCHINI.

MOST EMINENT,

**Y**OUR recommendations are commands to me; and I shall not sleep in peace till I have done what you desire. Your Eminency cannot furnish me with too many opportunities of testifying the extent of my esteem

esteem and attachment. In becoming your brother \*, I become still more than ever your servant.

It would be proper that we had a particular conference upon what regards the affairs of the Church, as you are infinitely zealous for the good of Religion, which is the only object that ought to engage my attention. We are not Cardinals to impose upon the world by haughtiness, but to be the pillars of the Holy See. Our rank, our habits, our functions, all remind us, that, even to the effusion of our blood, we ought to employ our whole power for the assistance of Religion, according to the will of God and the exigencies of the Church.

When I see Cardinal de Tournon flying to the extremities of the world, to cause the Truth to be preached there in its purity; I find myself inflamed with the noble example, and am disposed to undertake every thing in the same cause.

The Sacred College had always men eminent for their knowledge and zeal, and we should use every effort to renew the example.

\* By his rank of Cardinal.

example. Our proceedings ought not to be regulated by human policy, but by the spirit of God; that spirit without which all our actions are barren, but with which we may do all kind of good.

I know your piety, I know your understanding; and I am convinced, that in proper time and place, you can and will speak your mind without any dread.

Some people are endeavouring to make the Holy Father enter into engagements which he may repent of; for, since the death of Cardinal Archinto, there are no longer the same kind of men about him; and the consequences may be unhappy. The Holy See is not respected as it was formerly, and prudence requires that we should pay proper attention to times and circumstances. Jesus Christ, when he recommends to his Apostles *to be harmless as doves*, adds, *and wise as serpents*. An inconsiderate step on the part of Rome, in such critical times as these, may have very bad effects. Benedict XIV. himself, though he was very capable of conciliating people's minds, would have been embarrassed

upon this occasion; but he would have been very cautious of infringing the rights of Princes.

What we have to treat about is delicate. Without running counter to the Holy Father or his Council, we must take measures to prevent his being misled by those about him. As his intentions are pure, he does not suspect that he can be imposed on. He ought, at least, to balance the advantages and the disadvantages of what they attempt to make him undertake. We always succeed badly, if we do not calculate beforehand.

The Council affect to give no explanations but to certain Cardinals, and to leave the rest uninformed. The King of Portugal will never change his manner of thinking, and I can see that the other Catholick powers will support and confirm him in his opinions.

Monarchs no longer live detached from one another, as they did formerly; they are all friends, and act with such regard to each other's interests, that if you have the misfortune to offend any one of them, you  
will

will offend the whole; and instead of having one enemy, you will have all Europe to contend with.

Shall the Holy Father, by an indiscrete zeal, struggle against all the Powers? Shall he fulminate against the eldest Son of the Church, and against his Most Faithful Majesty? He should consider, that these are not Pagan Emperours, whom he would oppose, but Catholick Princes like himself.

England should have corrected for ever all indiscrete zeal in the Popes. What would Clement VII. say, were he to return upon earth? Would he applaud his work, if he was to see that kingdom, which was formerly the nursery of Saints, become the assemblage of all Sectaries, and every kind of error? We should learn to sacrifice a part, for the preservation of the whole.

The Holy See can never be more brilliant, never more secure, never more in peace, than when it has the Catholick Sovereigns for its defenders and support. It is a harmony absolutely necessary for the glory and good of Religion. The faith-

ful would be exposed to every wind of doctrine, if unfortunately the Princes wanted that deference for the Court of Rome which they ought to have; and the Sovereign Pontiff would see his flock insensibly decay, and choose bad pasture instead of what he offers them.

The good shepherd should not only call back the sheep that have gone astray, but labour to the utmost to prevent any more from wandering. Infidelity, whose fatal blast is spread over all, does not wish for any thing more than to see Rome at variance with the kings: but Religion abhors these divisions. We should not give room for the enemies of the Church to repeat what they have too often said, that the Court of Rome is intractable, and has a domineering spirit, which is dangerous to the other States.

The truth is, that every Sovereign is master at home, and that no foreign Power has a right to command him. We thought differently in times of trouble and horror, which it would be dangerous to revive. Charity, Peace, and Moderation, are the proper



proper arms of Christians, and especially those of Rome, who ought to set an example of patience and humility to all the other Powers of the earth.

We should recollect, that when Peter cut off the ear of Malchus, who was an enemy to Christ, he was reproved by our Saviour, and commanded to put up his sword in the scabbard.

How much more unjustifiable must it then appear, if such a sword was to be employed against those who have always defended, and made it their glory to be the supporters of the Holy See!

There is nothing more dangerous than an indiscrete zeal, which breaks the bruised reed, which extinguisheth the yet-smoking lamp, and which would bring down fire from Heaven.

I know that a Pope is obliged to preserve the immunities of the Holy See; but there is no necessity for embroiling himself with all the Catholic Princes, on account of some feignorial rights.—This would be to stir up the fire of infidelity, and to give pretences

for inveighing more than ever against the Church of Rome.

They see badly who see things but in part; the whole should be examined at once, and the consequence of the present proceedings weighed, to judge of the future. *One spark, said St. James, will kindle a whole forest.*

Narrow minds imagine, that we wish the destruction of certain Monks, because we will not support them in opposition to the Kings, with whom they are at variance. But besides that more tempests would still follow by resisting those powers, we ought not to give a preference to these Monks, which would embroil the Court of Rome with all the Catholick Princes.

I could not possibly sleep, if I was to wish harm to any one. I sincerely love all the Religious Orders: I desire from my soul that the whole may be preserved; but I reflect upon what is most proper, when it is become necessary to decide. I do not even propose that the Holy Father should dissolve any of them, but that he should at least write to those Crowned Heads, and let  
them

them know that he will examine the complaints against that Order, and then immediately begin to make the enquiry.

Suppose Rome exposed to all these potent enemies—how can she support herself in the midst of tempests? We are not yet in Heaven; and if God preserves his Church to the end of Ages, it is by inspiring those who govern it with a prudence suited to times and places, as well as with a love of peace.

It is not to be expected that God will work a miracle to defend an indiscrete zeal. He leaves second causes to act; and when an improper choice is made, things cannot possibly go well.

None but the visionary will refuse to bend to the exigency of things, when the dispute neither concerns Faith nor morals. In important affairs we ought always to consider how they will terminate, if we would avoid the greatest calamities.

As I know your zeal, my Lord, as well as your understanding, I presume that you will fall upon some method capable of saving, not the Holy See, which cannot perish,

but the Court of Rome, which is exposed to the greatest dangers.

These are my reflections—I persuade myself that you will find them just. I dare assure you I have weighed them before the Tribunal of God, who trieth the reins and hearts of men, and who knows that I have neither antipathy nor animosity in my heart against any man.

I have the honour to be, with all the sentiments due to your great understanding and uncommon virtues,

Your most humble, &c.

CONVENT of the HOLY APOSTLES,  
16th of the Month,

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## LETTER CXII.

TO CARDINAL S\*\*\*.

MOST EMINENT,

I Had not time to speak to you, yesterday, with freedom, upon the great business which at present agitates Europe, and from which Rome will receive a fatal blow, if she does not act with that moderation which Sovereigns require. The Popes are Pilots who are always steering upon tempestuous seas, and consequently are obliged to go sometimes with full sails, and sometimes to furl them, according to circumstances.

Now certainly is the time to employ that wisdom of the serpent recommended by Christ to his Apostles. At a time when Infidelity has broken loose against every Religious Order, it is certainly lamentable to see the Ministers of the Gospel forsaken, who were destined for Colleges, Seminaries,

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and

and Missions, who had distinguished themselves so much by their writings upon the truths of our religion; but it remains to be considered, whether in the sight of God it may be better to engage in a strife against the Powers of the earth, or to relinquish the support of any particular Order of the Church.

For my part, I think, on a view of the storm which seems to threaten us on all sides, and may be perceived already hanging over our heads, that it would be more prudent to take the necessary steps of ourselves, and to sacrifice any one of our dearest connections, rather than to incur the wrath of Kings, which cannot be too much dreaded.

Let our Holy Father and his Secretary of State regard the Jesuits as much as they will—I subscribe with all my heart to their attachment towards that Society, having never had the least animosity, nor the least antipathy against any one of the Religious Orders: but I shall always say, notwithstanding the veneration which I have for  
Saint



Saint Ignatius, and my esteem for those of his Order, that it is extremely dangerous, and even rash, to support the Jesuits, as things are circumstanced at present.

It would undoubtedly be right, that, in quality of Mother and Protectress of all the Religious Orders of the Church, Rome should solicit in their favour, and employ every means to preserve the Society; provided always that they submit to a reform, according to the Decree of Benedict XIV. and to the desire of all those who sincerely wish well to religion: but my advice is, that when all these means have been tried, the affair should be left in the hands of God and of the Kings.

Rome must always stand in need of the protection and assistance of the Catholick Powers. They are fortresses which shelter her from incursions and hostilities in such a manner, that she never has more glory, nor more authority, than when she seems to yield to these Sovereigns. Then it is that they support her with lustre, and make it their duty to publish every where,

and to prove by acts of deference and submission, that they are the tractable sons of the common Father of the Faithful, and that they respect him as the first man in the world, in the eyes of the Faith.

The more I call to mind those unfortunate times when the Popes wandering without help, without asylum, had Emperours and Kings for their enemies, the more I feel the necessity of being at peace with all the Monarchs of the earth. The Church knows but two Orders indispensibly necessary, and founded by Christ himself, to perpetuate his doctrine, and to propagate Christianity, I mean the Bishops and Priests.

The first ages of the Christian world, which we call the best ages of the Church, had neither Monks nor Friars; which evidently proves to us, that if Religion had no need of any but of her ordinary Ministers to preserve her, the Regulars, her auxiliary troops, however useful they may be, are not absolutely necessary.

If the Jesuits have the true spirit of their profession, as I presume they have, they will be

be the first to say, "We will rather sacrifice ourselves, than excite troubles and tempests."

As a religious Society ought not to depend upon perishable riches, nor temporal honours, but upon a determined love towards Jesus Christ and his spouse, it ought to retire with the same alacrity it was called, if his Vicar, the Minister and Interpreter of his will upon earth, should no longer demand its services. The Religious Orders are not respectable, indeed ought not to be kept up, but so long as they preserve the true spirit of the Church; and as that is always the same, independent of all the regular institutions, every Order ought to console itself, if it happens to be suppressed.—But frequently vanity persuades us that we are necessary, even at those times when authority judges otherwise.

If there was less enthusiasm, and more sound principles, every one would agree in these truths; and so far from rashly supporting a corps which kings complain of, they would induce that same corps to retire

retire of itself, without murmur or noise; but unfortunately they form an illusion to themselves, and imagine that a single institution cannot be touched, without attacking the very essence of religion itself.

If in giving up a Religious Order, a dogma was to be altered, a point in morals to be corrupted; it were then, without doubt, better to perish. But the Church will teach the same truths after the Jesuits are suppressed, which she taught before they were established—the Church will still subsist: and Christ will rather raise children to Abraham even from the stones, to sustain his work, than leave his mystical body without succour or support.

The Head of the Church is like the master of a magnificent garden, who lops those branches at his discretion, which, by extending too far, may happen to obstruct the view.

Do you, my Lord, who have both zeal and knowledge, confer upon these subjects with the Holy Father. It will be much more proper for you than for me, who consider

sider myself in every respect as the least important Member of the Sacred College. Show his Holiness what an abyss he is digging for himself, when he obstinately resists these Potentates. The rectitude of his heart will make him hearken to you; for we may affirm, that he has taken the resolution of resisting these Powers only because he thinks it to be right. I expect this liberal conduct from your love of the Church, and am

Your Eminency's, &c.

CONVENT of the HOLY APOSTLES,  
9th November, 1768.

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## L E T T E R CXIII.

TO A LAY BROTHER.

MY DEAR BROTHER,

**W**H Y did you hesitate to address yourself to me? Am I another man than I was, because I have the honour of being a Cardinal? My heart and my arms shall always be open to receive

ceive my dear Brethren. I owe them too much ever to forget them; for I owe them every thing.

The confession which you make of your fault, persuades me that you truly repent of it. However little a man may deviate from the straight path in Cloisters, he insensibly gives into excess. You have not sinned through ignorance. and therefore you are more to blame; and what is still worse, your fault has blazed abroad.

Humble yourself before men, and show your contrition before the Throne of Grace, that you may obtain forgiveness. I shall write to your Superior to receive you again with mildness.

My dear brother, you have imagined, that by quitting your retreat you would find infinite satisfaction in the world at large. Alas! this world is but a deceiver. It promises what it never performs. Viewed at a distance it appears to be a parterre of flowers; when nearer seen, it proves a brake of thorns.

I pray the Lord that he may touch you feelingly, for every good impulse comes  
from



from him. You must resume your exercises with the most lively fervour, and oblige those to admire your reformation, who might otherwise reproach you with having gone astray. You may be fully assured, that you will always be dear to me, and that I sincerely bewail with you the error you have committed. I am your affectionate, &c.

THE CARD. GANGANELLI.

CONVENT of the HOLY APOSTLES,  
18th November, 1760.

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L E T T E R CXIV.

TO R. P. GUARDIAN OF L \* \* \*.

**I**F you have any attachment to me, my Reverend Father, I pray you to receive with cordiality Brother \* \* \*, who has scandalously strayed from his duty; but he returns, he weeps, and he promises; and, what is still more affecting, Jesus Christ our model hath taught us how we ought to forgive. I pray you to  
look

look upon him who was crucified for the salvation of them that crucified him, and I cannot doubt of obtaining what I desire.

Human nature is so depraved, that I am much less astonished than alarmed at the excesses to which men daily give themselves up. There needs but one emotion of pride, or a selfish regard towards ourselves, to make us lost to grace; and from thenceforth we become capable of every crime.

The more the Lord has preserved us from excesses which require repentance, the more compassionate we ought to be to those who give way to them; for our exemption is the pure effect of his mercy, and for which we should ascribe no merit to ourselves.

Your flock will bless their Pastor, when they see with what tenderness he again receives the stray sheep.

I do not write to you to dispense with the penance prescribed by the Constitutions, but to lighten it as much as is possible, by abstaining from bitter reproaches,  
more

more capable of irritating than affecting him.

May your reproof be friendly; may your correction be paternal; may your reception, instead of being austere, have nothing but what is gracious, so as not to terrify the guilty!

Remember that it is always Charity that ought to act; that it is she who ought to punish, and she who should pardon.

I embrace you most sincerely as my former Brother; and I hope to learn even by him whom I recommend to you, that he has found in you rather a father than a master. No body loves or honours you more than

THE CARD. GANGANELLI.

CONVENT of the HOLY APOSTLES,  
11th December, 1764.

L E T.

## L E T T E R CXV.

TO R. P. COLLOZ, PRIOR OF GRAFFENTHAL,  
AND SUPERIOR-GENERAL OF THE ORDER  
OF GUILLELMITES.

MY REVEREND FATHER,

**Y**OUR letter expresses how much satisfaction you feel on my promotion to the Cardinalship, and of the choice the Holy Father has made of me, among all the Members of the Sacred College, to trust with the protection of your \* Order. I did not doubt but your sentiments, in effect, were such; nevertheless, it is a matter of true satisfaction to me, to see the cheerfulness which is impressed on your hearts, and to find such certain marks of the confidence with which you honour me. Your Order has certainly been deprived of a great and powerful support by losing Cardinal Guadagni. May the hopes you have conceived of me, restore peace and tranquillity to your souls! At least, I shall employ

\* Every Religious Order has a Cardinal Protector.

employ every effort, my Reverend Father, that you and all your's may find in me a tender friend, a vigilant protector, and a zealous defender of your privileges.

It is with pleasure that I frequently hear the Procureur-General of the Capuchins praising your Reverence, and those of your Order.

Nothing remains to be desired, my Reverend Father, but that you will excuse me for so long delaying to answer you, which was occasioned by my having been oppressed with a multitude of affairs, that have scarce left me time to breathe, on a change so new, and so little expected on my part. I likewise beg you will put me to the proof, and see if I can be of any service to you. I have had some conversation with our Holy Father about you:— I shall speak to him on whatever concerns your affairs, every time you choose to employ me. I beg to recommend myself in the strongest manner to the prayers of your Order. I hope to answer your Reverence's expectations in such a manner, as to convince

vince all of you that you have in me a most truly affectionate Protector.

I am with all my heart,  
My Rev. Father, &c.

ROME, CONVENT of the HOLY APOSTLES,  
20th May, 1769.

## LETTER CXVI.

TO THE ABBE F\*\*\*.

**I**T is easy to observe, both in your writings and conversation, my dear Abbé, that you do not read the Fathers of the Church so much as you ought. Do you know that they are the soul of Christian eloquence, and that like those fertile trees which at once form the ornament and riches of a garden, they produce abundance both of flowers and of fruits?

The Church is proud of producing their works as so many monuments of victories which she has gained over her enemies, and every enlightened Christian ought to be delighted with reading them. The more they are examined, they will be found the



more conspicuously bright—every Father of the Church has a characteristical distinction. The genius of Tertullian may be compared to iron, which breaks the hardest bodies, and will not bend; St. Athanasius to the diamond, which can neither be deprived of its lustre nor solidity; St. Cyprian to steel, which cuts to the quick; St. Chrysostome to gold, whose value is equal to its beauty; St. Leo to those ensigns of dignity which are at once graceful and majestick; St. Jerome to brass, which neither dreads swords nor arrows; St. Ambrose to silver, which is solid and shining; St. Gregory to a mirror, in which every one sees himself; St. Augustine to himself, as singular in his kind, though universal.

As to St. Bernard, the last of the Fathers in the Order of Chronology, I compare him to those flowers of the velvet kind, which shed an exquisite perfume.

If the French reckon Bossuet, Bishop of Meaux, among the Fathers, it is a premature judgement, which cannot be submitted to, until the universal Church has pronounced

pronounced it, as she has the sole right of assigning the rank which is due to Writers. Even St. Thomas Aquinas has not obtained the title of a Father of the Church; and it is not to be presumed that the Doctors who have succeeded him, should enjoy that prerogative: but every nation has an enthusiasm for its own Authours; yet it must be allowed, that the Bishop of Meaux was a burning and shining lamp, whose light can never be obscured.

I confess to you, my dear Abbé, if I know any thing, I owe it to the reading the Fathers, especially the works of St. Augustine. Nothing escapes his sagacity; nothing is beyond his depth, nothing above his sublimity; he contracts, he extends himself, he walks in a path of his own, varying his style and manner according to the subjects which he treats of, and always with the same advantage, always elevating the soul, even into the bosom of God; a sanctuary of which he seems to hold the key, and where he seems imperceptibly to introduce those whom he nourisheth with his sublime ideas. I particularly admire him upon the  
subject

subject of Grace. I wish to Heaven, that his doctrine upon that point had been established in all the Schools, and all minds! Presumptuous writers would not then have endeavoured to found an impenetrable abyss, the grace of Jesus Christ would have preserved all its rights, and man his liberty.

What afflicts me is, that the Fathers of the Church are scarcely read; and they who have occasion to consult them, trust to extracts, which are often unfaithful, and always too much abridged. A Priest or a Bishop made it his duty formerly to read the Fathers of the Church, as much as to say his breviary; but now-a-days they are only known by name, except it be in the Cloisters, where that excellent custom is not quite left off: whence it comes, that in many countries they have meagre Theologians, without life or soul; students who can only syllogise; and instructions which contain nothing but words without meaning.

Nevertheless, I ought to say to the praise of the Sacred College, without meaning to

compliment it, that they have always had members who have persevered in the study of the Fathers; and some may be named who actually prefer that kind of reading to all other employment.—Our Schools likewise feel that influence, where they teach only the doctrine of St. Augustine and St. Thomas—a certain means of avoiding whatever breathes novelty.

Let me conjure you, then, to lay it down as a rule, to read the Fathers every day; it requires but a beginning; for when once you enter upon them, you will not care to leave them—they are always with God, and they will place you on the same seat with themselves, if you nourish yourself daily with their writings.—It is reading the Holy Scripture to read them, for they explain it in a masterly manner, and quote it on all occasions.

It were to deprive me of three-fourths of my existence, if the consolation of entertaining myself with the Holy Fathers was taken from me—the more they are present, the more I am comforted, the more I rejoice, and the greater I think myself.

Profit by my lessons, and you will love me if you love yourself; for in reading the Fathers, you will make acquisitions a thousand times more precious than wealth or titles. An ecclesiastick has nothing to do with the world, but to instruct and edify it. I am with all my heart, and with the warmest desire to see your talents produce good fruit,

Your affectionate,

THE CARD. GANGANELLI.

ROME, 13th December, 1768.

LETTER CXVII.

TO R. P \* \* \*, HIS FRIEND.

**Y**OU have given me a singular pleasure, by not mentioning that I had written to you. Without being mysterious, I am a great friend to discretion; and although I have been eight-and-twenty years in the Convent of the Holy Apostles, I never acquainted my brethren with what connections I have.—They may guess, if  
I 2                      they

they will, or if they can; but they know nothing: *secretum meum mihi*—My secret is my own.

I lately saw the Cardinals York, Porfini, and John Francis Albani, whose excellent qualities I highly esteem; but I have learned nothing from them of what I wanted to know.

I subscribe with the greatest pleasure to all the obliging things you say of the Prelate Durini: he has joined the Italian sagacity to the pleasing manners of the French, and deserves to attain the greatest dignities.

I have learned nothing of the late resolutions of the great Personage you speak of; I see him but very seldom, and in a most reserved manner—he does not believe me to be his friend. Is he wrong? Is he right? This is what he himself cannot decide, notwithstanding all the *finesse* he is supposed to be master of; but most certainly, God knows, I bear no ill will to him, because I never have done so to any one.

I will



I will recommend the good work which you mention to the Cardinals Fantuzzi and Borromeo, who breathe nothing but charity. Do you yourself deliver the enclosed, which I send you for M\*\*\*, and let me have his answer by the flying Post, which is both quick and sure. For some time past my correspondences overpower me, and yet I cannot get rid of them. From this time do not lose half a page in showing me respect: I wish you to write to me as to Brother Ganganelli. I am always the same individual, whatever efforts may be made use of to persuade me to the contrary; for, alas! if I was to attend to *etiquettes* and flatterers, they would intoxicate me with their ridiculous incense.

I love to be simply myself, and not to be beset with all the accompaniments of grandeur: Your great littlenesses disgust me; and surely they who are fond of them, must have but a contemptible spirit.

There is no probability that our common friend can recover; he has a complication of disorders, any one of which is sufficient to destroy the strongest person.

I am solliciting a place which I think will suit your nephew, provided he can bear confinement, and hear grumbling; for the nobleman, whose Secretary I intend him to be, has the unfortunate madness of falling in a passion at every trifle: but his heart is not the less excellent—it is a blot which should be overlooked, because of his goodness. He is like Benedict XIV. who always concluded by bestowing some favour upon those he had scolded. You see that I am in a humour to prate, and that I have not the air of a man of business. When I have said my breviary, and finished my engagements, I chat more than is perhaps liked, but then I have need of it.

I leave you with yourself, that is to say, in the best company that I know; and am, as usual, and for my whole life,

Your affectionate servant,

THE CARD. GANGANELLI.

ROME, 6th December, 1768.

L E T-

## LETTER CXVIII.

TO M. D\*\*\*.

THE giving of alms is not sufficient to please God, for charity extends over all; you should not oppress your tenants, nor molest your vassals; they who with the greatest severity exact trifles which they ought to despise, have not a proper sense of Religion. Christianity is unacquainted with that sordid interest which is attentive to little things; and they have only the bark who are always upon the watch with their tenants, for fear of being cheated. The heart is become too earthly, when it is over anxious about worldly matters.

Why torment yourself, Sir, so solicitously about the things that perish? The kingdom of Jesus Christ should have worshippers in spirit and in truth, whose hearts are not contracted by a self-interested conduct, and views merely carnal.

I am mortified when I see people of fortune living in dread of want, and though

very rich, often much more attached to a dirty piece of gold than a poor labourer would be.

I dare add, Sir, that all your works of devotion will be absolutely useless, if you do not detach yourself entirely from the things of this world; and cease to be the tyrant of your debtors, by a greediness after riches. It is better to forego a right, than to recover it by oppression. The spirit of justice which you plead in your favour, has no connection with continual distrust, with apprehensions about future want, and with eternal wranglings.

If there are some disputes between you and your tenants, settle them more to their advantage than your own; it is conformable to the advice of Jesus Christ, who orders us, if they ask our cloak to give our coat also. All your superfluities, and even a part of your necessities, on urgent occasions, belong to the poor; so that you will be guilty if you accumulate. These are harsh truths, but the Law was not made by me.

The

The affair you spoke to me about, could not be in better hands than M. Braschi's: his rectitude is equal to his understanding, and there is no fear of his being prejudiced: nevertheless, if you desire it, I will speak a few words to him,

I am, Sir,

With the sentiments due to you, &c.

THE CARD. GANGANELLI.

ROME, 21st of the present Month.

## LETTER CXIX.

TO MY LORD \*\*\*.

I Have not been accustomed to see such a genius as your's become the dupe of modern philosophy. Your understanding should set you above the sophistry which the fashionable principles engender, and which levels us to the sad condition of the brutes.

If there is a God, as Nature cries aloud through all her works, there must be a Religion. If there is a Religion, it must be incomprehensible, sublime, and as ancient as the world, as being an emanation from

an infinite and eternal Being. If these are its characters, it must be Christianity; and if it is Christianity, it must be acknowledged to be divine, and heart and soul should acquiesce in it.

Is it then credible that God Almighty should display this Universe in such splendour, only to feed the eyes of flocks of men and beasts, that ought to be confounded together, as having all the same destiny; and that this intelligence which dwells in us, which combines, which calculates, which extends beyond the earth, which mounts above the firmament, which recollects the ages past, and penetrates into those which are to come, and has an idea of that which is to last for ever, should shine forth one moment, only to be dissipated afterwards like a feeble vapour?

What is that voice which incessantly proclaims within you, that you were born for great things? What are those desires which continually renew themselves, and which make you feel that there is nothing in this world capable of occupying the wishes of your heart?

When



When man estrangeth himself from God, he is like a distempered wretch rolling in agony; and the light of his reason, which he extinguisheth, leaves him in the midst of a darkness replete with horror.

The same truth which assures you of your own existence; I would say that intimate testimony which you find within yourself, assures you of the existence of a God, and cannot give you a lively idea of him, without impressing you with an idea of Religion. The worship which we render to the Supreme Being, is so linked with him, that our heart is not satisfied but when it is rendering homage to him, or conforming to the order which he hath established.

If there is a God, he ought naturally to be beneficent; and if he is beneficent, you ought by the justest consequence to thank him for his benefits. Neither your existence nor your health comes from yourself: about seven-and-twenty years ago, you was nothing, when all on a sudden you became an organised body, enriched with a soul to act as master, to command and guide your frame according to its will and pleasure.

This reflection engages you to seek for the Authour of life; and when you will examine, you will find him in yourself, and in every thing which surrounds you, without any one of these objects being able to boast of their being a part of his substance; for God is single and indivisible, and cannot therefore be identified with the elements.

If the Religion which he hath established hath taken different forms, and has been since perfected by the coming of the Messiah; it is because God hath treated it as he has done our reason, which at first was only a feeble ray; but, afterwards, disclosing itself by degrees, at last appears in the brightest light.

Besides, is it for man to interrogate the Deity with regard to his conduct? Is it for a creature to regulate the ways of his Creator, and to prescribe a manner of operating to him? God communicates himself to us in part, but still reserves to himself the right of absolute dominion, because there is nothing but what is truly

subject to him. If he clearly manifested his designs to us here below, if the mysteries which astonish and confound us were laid open to our view, we should have that intuitive sight which he reserves till after this life, and death would then be unnecessary. Evidence is only for Heaven, *cognoscam, sicut & cognitus sum* \* : yet we would anticipate that moment, without reflecting that every thing is regulated by Infinite Wisdom, and that we have nothing to do on our part, but to submit and to adore. The unbeliever changes nothing of the designs of God, when he dares to rise up against him. He even enters into his plan, that comprehensive plan where the evil concurs with the good for the harmony of this world, and for the happiness of the next.

Religion and nature are equally derived from God; and both the one and the other, though in different manners, have their mysteries and their incomprehensibilities; and by the same reason that the existence  
of

\* I shall know God, as I am known by him.

of nature is not denied, though its operations are often concealed, Religion cannot, nor ought not to be rejected, on account of its obscurities.

There is nothing here which hath not a dark side ; because our soul, weighed down by a body which oppresses and darkens it, is not capable of seeing every thing. It is in a kind of infancy here below, and should have light in proportion to the weakness of its sight, till death disengages it from the oppressive load which weighs it down. It is like a tender bird which pants and cries in its nest, till it can spring up into the air, and take its natural flight.

The progress of Religion is admirable in the eyes of a true Philosopher. It is at first seen like a twilight issuing from the bosom of Chaos ; then like Aurora it announces the day ; which at last appears, but surrounded with clouds, and cannot manifest itself in meridian brightness, until the Heavens shall be opened.

Hath then the unprincipled unbeliever any thing in particular which tells him, that  
what

what we believe is chimerical? At what time, and in what place has this secret light come to shine upon him? Is it in that moment when his passions engulf and govern him? Or is it in the midst of public shows and pleasures, where he commonly passes his life?

It is astonishing, my Lord, how men give up all the authority of tradition, and elude all the strength of the greatest testimonies, to refer blindly to two or three people who give them lessons of infidelity. They will not allow of inspiration, yet they look on those people as oracles; from whence it may be easily concluded, that nothing but their passions can attach them to infidelity. They abhor a Religion which restrains them when they would follow the torrent of their vices, and swim in the midst of the waves of a world agitated with foaming billows.

Christianity is a superb picture traced out by the hand of God, and which he presented to man while it was yet but sketched, till the moment Jesus Christ came

to

to finish it, waiting the time when he should give it the lustre and colouring it is to bear throughout eternity.

Then Religion will be the only object to engage our attention, because it will be then the essence of God himself, making, as St. Augustine expresseth it, *a whole with him*.

This progress is conformable to that of the time which constitutes this life, and which does not exist but by succession. God has thus varied the forms of Religion, because we are in a variable world; but he will fix it unalterably in Heaven, because there no change will be known. These are the combinations and proportions which display the wisdom of the Supreme Being. Religion being formed for man, it was his pleasure that it should follow the progress made by man, according to the different modes of his existence.

They who are intent upon this world, see nothing of all this; but you would judge of these things as I do, if you were disengaged from all the pleasures and all the riches which make you a Materialist,  
in



in spite of yourself. Christianity is spirit and life; and they stray widely from it, who are occupied only about what is corporeal. Souls become enlightened at death, only because they are no longer weighed down by bodies which immure and darken them. True philosophy, by disengaging man from whatever is carnal, does what death will finally effect; but it is not the modern philosophy, which acknowledges no existence but that of matter, and looks upon metaphysics as a science purely chimerical, although much more certain than Natural Philosophy, which has only its existence in the senses.

I do not enter into the proofs of Religion, because they have been so often and so well explained already in immortal works that I could only repeat them. Jesus Christ is the beginning and the end of all things, the key of all the mysteries of grace and nature; so that it is by no means surprising that we should wander after a thousand absurd systems, when we do not steer  
by

by that sublime Compass. If you do not admit of Jesus Christ, I must say as Cardinal Bembo did to a Philosopher of his time, *I cannot give you a reason for any thing in Natural or Moral Philosophy*. Even the creation of this world is inexplicable, incomprehensible, and impossible, if it was not effected by the Incarnate Word; for God can have no other intention in what he does, but what is infinite. This is the reason why St. John called our Saviour *Alpha and Omega*; and that the Apostle told us that the ages were made by him: *Per quem fecit et sæcula*.

Study, then, as much as a creature is capable, this Man-God, and you will find all the treasures of science and wisdom in him; you will observe, that he is the first link of that chain which bindeth all things visible and invisible; and you will acknowledge him to be that divine breath which inspires justice and holiness into all hearts.

The unbeliever can never give a satisfactory answer, when you ask him, Who is  
this

this Jesus Christ, this man at the same time so simple and so divine, so sublime and so humble, so pure in the whole course of his life, so great in the moment of his passion, so magnanimous at his death? But to answer this question without evasion. If he is only a man, he is an Impostor; for he hath said he was God; and from that time, what becomes of his sublime virtues? what becomes of his Gospel, in which he forbids the use of the least equivocation? and how account for his Disciples victories in all parts of the world? And if he is a God, what ought we to think of his Religion, and those who dare to combat it?

Ah ! my Lord, behold what is better to know, and better to examine, than all the profane sciences which you study. Sciences will be at an end; *Linguae cessabunt, scientia destruetur* \*; and nothing will remain but the knowledge of Jesus Christ, which will ride triumphant upon the abyss, when time and the elements shall be swallowed up.

\* Languages shall cease, and Science be destroyed.

Consider

Consider only yourself, and that view will necessarily lead you to truth. The smallest motion of your finger declares the action of God upon your body; this action announces a Providence; this Providence informs you that you are dear to your Creator; and this information leads you from truth to truth, till you come to those which are revealed.

If you are neither the creator of yourself, nor your own ultimate end, you ought necessarily to search for Him in whom these two qualities subsist. And what can that be, if it is not God?

Religion will be always sure to gain her cause in the eyes of all those who have settled principles. To come at the truth, it is sufficient to remount to its source, to analyse and investigate the ends of its institution: but the wicked dishonour and disfigure it, and substitute a skeleton in its place. I am not surprised, then, that they who are not instructed, and who put their trust in the false philosophy of the age, should look upon it as a bug-bear.

My

My Lord, I expect from the rectitude of your soul, and the extensive powers of your mind, a more solid judgement than what you have hitherto formed with regard to Christianity. Shake off all these systems, and all the opinions with which you have been unfortunately biassed; enter like a new man into the way which tradition will open to you, and you will judge very differently; appeal from your prejudices to yourself; for as yet you yourself have not pronounced any opinion upon this subject. As for my part, I say what my heart and soul dictate to me, when I assure you of all the affection with which I shall remain, during life,

Your servant, &c.

The CARD. GANGANELLI,

ROME, 29th Nov. 1768.

L E T.

## L E T T E R CXX.

TO COUNT \*\*\*.

**T**H E reflections which you have made upon the present state of the different Courts of Europe are very judicious. It is plain that you know them perfectly; and though you are not of their cabinets, you are very well acquainted with what is passing there.

It is well to be on a level with the Age, to know it perfectly, and to observe the springs which move the great personages who figure on the stage of life.

The person you speak of *is a man of wool*, without consistence or steadiness, and upon whom, consequently, there can be no dependence. There is another person you know, zealous as he ought to be for the August House of Bourbon; but though he leaves his Palace with a firm resolution to speak strongly to the Holy Father about the affair of Parma, he is scarcely got into his



his presence, when awe strikes him dumb. As to the little Prelate who should act and constitute himself Mediator, he is an indecisive person, who is always putting off every thing till the morrow, and who has no other answer but *Vederemo*, We shall see.

We might easily speak about it to the General of \*\*\*; but it is not safe to confide in him at present; especially when even the secret enjoined by the Holy Office is not kept. As to his Assistant, he is merely a well-meaning man.

Many of the great men here are with reason attached to France and Spain; but they dare not explain themselves, they are so teized and beset by numbers, who make Heaven speak as they please.

A devotion faintly enlightened, which is unhappily but too common, is constantly whispering, that all should be sacrificed to defend the interests of God; as if God required that his First Minister upon Earth should embroil himself with all the Catholick Powers to support some seignorial rights;

rights ; and, at all adventures, to preserve a Corps, which can be of no further utility, when the tide of prejudice runs against it.

Let us suppose, for a moment, that there is nothing against them but prejudice ; still it is certain, that they can be no longer useful, when opposed by powerful Princes ; but it is impossible to make people hear reason upon this subject, who have adopted a certain manner of thinking.

All this forms a labyrinth, from whence we can see no exit ; and the best way we can take is to be silent, and wait God's good time. When he pleases, he can enlighten their minds, and make them know his intentions.

The evil is, that the longer they are kept in suspense, the more they are enflamed. I am persuaded, Monsr. the Count, notwithstanding all the talents which I know you possessed of, that you do not see an easy means of extricating us out of this confusion. We have to do with people who loudly exclaim against all propositions of accommo-

accomodation; and it is impossible to say any thing to them, because they fancy themselves to be inspired.

Nevertheless, I cannot help being greatly offended at some discourse that certain persons hold against Clement XIII. especially as it is not permitted to speak against the High Priest; and we read in the Epistle of St. Jude, that St. Michael durst not utter curses even against the Devil, but was content to say, The Lord rebuke thee: *Non est ausus judicium inferre blasphemiae, sed dixit: Imperet tibi Dominus.*

From hence I conclude, that the generality of men, be their manner of thinking what it will, bend Religion to their prejudices. Some are great friends to the Religious Society which is the subject of the present disputes, while others are equally its enemies; and the consequence is, that things are not seen as they ought to be, and that truth can no longer be heard amidst the clamours of passion. For my part, who always kept in the middle between the two extremes of parties, and

detest cabals and prejudices, I think that the Pope can do nothing better, than under the guidance of God to examine all the papers both for and against them, as likewise all the inconveniencies which result either on the one side or the other, and then he can and ought to pronounce, for he is judge; and I never pretended that he was the simple Minister of the will of Princes. None but he who established a Religious Order can destroy it; but he has so clear a right, that it would be madness to dispute it with him.

What comforts me amidst all these evils, is, that though the bark of St. Peter must always be agitated, the Lord likewise will support it, even in the midst of the greatest tempests. You are surely more persuaded of these things than any man; you, Sir, who have always made eternal truths the object of your meditations, and have seen whatever has any relation to Religion with the eyes of the Faith. These eyes, far different from those of Philosophy, raise us above this world, and give

us to range in the divine immensity. There can be nothing, therefore, so absurd, as to say, with the modern Philosophers, that the views of Christians are extremely limited. Can a soul be contracted in its ideas when it extends its thoughts even to Eternity, and, rising above the Universe, approaches to God himself, a pure and immaterial Spirit?

In drawing a parallel between Religion and Philosophy, it will be immediately perceived, that the former gives a boundless extent to all the faculties of the soul; and that the latter contracts them within a very narrow circle. This world is the *ne plus ultra* of the Philosophers of the present times; but with the Christian, 'tis only an atom. The one makes it his happiness and his end; the other looks upon it merely as a shadow which passeth away, and regardeth it only with a glance of his eye. This adores it, because it is his all and his God; That looks upon it as a vapour, which will very soon be dispelled.

Do not reckon upon the Prelate\*\*\*; he is too busy.

If any change happens here, I shall be ready to acquaint you with it. But there must be a terrible concussion for that to take place. I have the honour to be, Monf. the Count, &c.

My Compliments to M. the Abbé.

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## LETTER CXXI.

TO A PRELATE.

**Y**OU have very sensibly obliged me by the services you have done the Reverend Father Aimé de Lambale. He is a Capuchin for whom I entertain a singular regard, on account of his good qualities. He has the virtues of his profession; that is to say, he is humble, gentle, zealous, and gives great application to preserve the rules of his Order in their full force.

I expect your return with impatience, especially as the subject of our conversation  
will



will be some people's readiness to talk, and backwardness to execute.

Every day brings us some very extraordinary news, which the next day contradicts. When the spirits are in a ferment, and affairs of consequence are in agitation, every one sets up for a politician and news-monger; especially in Rome, where we have so many idle speculators.

Some have fears, others have hopes, this life being only a succession of disquiets and desires. It was given out yesterday, that the King of Naples had marched some of his troops into our neighbourhood.

St. Ignatius who was inflamed with zeal for the glory of God, did not foresee the strife which would one day be occasioned by his children. It is said, however, that he begged of God they might always be sufferers. If that be the case, he has certainly been heard; for it must be allowed, that for some time they have undergone a number of calamities. I have really been exceedingly affected by their misfortunes—

they are my brethren, by the double title of Men and Monks: *and if these things are done in the green tree, what will be done in the dry?—Quid in arido fiet?*

You will no longer find your Director here. We have buried him. This same Death, who generally comes without being called, gives us no respite. He goes his rounds day and night, and yet we live in as much security as if we thought he would never come near us.

I flatter myself that you will bring me the little picture which I requested of you. Depend upon my esteem and friendship: it is all that I can give you, but I give it amply, being, &c.

ROME 23d April, 1768.

## L E T T E R CXXII.

TO THE MARQUIS OF CARACCIOLI.

SIR,

I Return you a thousand thanks for the book you was so obliging as to send me, and which has for its Title *Les Derniers Adieux de la Marechale à ses Enfans*: It is sentimental, and makes such lively impressions upon the heart, that I was very deeply affected with it. You should give it to us in Italian; and the rather, as I look upon it to be a complete treatise on education.

I am sorry that you was not provided in time with all the interesting anecdotes of Benedict XIV. You were too late in setting about that work. When it is intended to publish the history of a Sovereign Pontiff, memoirs should be collected during his life: every one is then eager to furnish them; but after his death he is immediately forgotten, and frequently even by those men who are indebted to him for their fortunes.

K 4

Your

Your literary pursuits are so beneficial to the Publick, that I advise you to continue them, provided they be not injurious to your health.—Believe me to be, more than I can express,

Your affectionate servant,

THE CARD. GANGANELLI.

ROME, 13th September, 1768.

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### LETTER CXXIII.

TO THE AMBASSADOR OF \* \* \*.

**I**F the affairs of Parma, like that of the Jesuits, were connected with the Faith, there could be no temporising, accommodation, nor capitulation; because the answer from the Popes to him who would change his Faith, is, *You must rather die.*

One thing only is certain, I am afraid that the Kings will at last do just what they please, and that we shall be forced to yield at a moment when all submission may be rejected.

Those

Those times are now no more, when men of all ranks brought to Rome their vows and their offerings; yet, were she still in the same situation, could she conscientiously infringe upon the rights of Kings? A Pope ought undoubtedly to preserve all his immunities; but not so tenaciously as to hazard so dangerous a schism.—Nothing is so much to be guarded against as dividing the body of Christ's Church.--Rome is the centre of unity, and therefore ought not, for the sake of articles which neither affect Morals nor the tenets of Religion, to provoke those who live in her bosom to separate from her Communion.

If, when the Kings began to complain of the Jesuits, the General himself had written to those Monarchs to soften their anger, and to desire that the offenders might be severely punished—if the Holy Father himself had followed this plan, the Crowned Heads might have been appeased; and I really think this affair might have been brought to a happy issue, provided a reformation had been offered. But they were obstinate, and still persist with the same pertinacity to support the Society:

and this is what stirs up so many people against them.

P. Pontalti, General of the Carmelites, acted like an excellent Politician, when he wrote to the King of Portugal to beg that he would prevent his Monks from trading to Brazil. He advised R. P. Ricci to take the same step; but that Father would not listen to his counsel.

Where is the Sovereign who may not, in his own kingdom, either protect or expel such as offend him? I dare say, that the acting Minister did not take this affair rightly, and did not foresee all its consequences: *there are fine eyes that see nothing.*

The example of Avignon, Benevento, and Porte-Corvo, shows us, that if there is not an immediate accommodation, some other places will be seized; and thus insensibly we shall lose territories to which long possession had given us an indubitable right.

Benedict XIV. though timid, would have satisfied the Kings in this crisis; and it is unfortunate that things are seen in a different light by Clement XIII. whose  
piety



piety we respect, as well as that of the Cardinal his nephew. I ventured to speak to him on that subject, and he was struck with what I said; but some people, who were interested in keeping up the opinions which they had suggested to him, immediately interposed, and gave him some specious reasons for persisting in his sentiments. They said, that a Religious Order which had done the greatest services in both Worlds, and had made an express vow of obedience to the Holy See, ought absolutely to be preserved; and that the attempt to destroy it originated solely from a hatred to Religion. But they did not tell him, that, as the common Father of the Faithful, he ought not to provoke the Princes who were most distinguished for their religion and obedience to the Holy See; nor did they tell him what might be the result of a schism between that See and Portugal; and that the Head of the Church should tremble, when a separation is threatened which may have the most fatal consequences.

The loss of a small proportion of territory, is nothing in comparison with the souls which may be lost by a schism. What a lesson would England afford to Clement VII. if he was alive at this day! It makes one shudder with horror. Certainly the Sovereigns who reign at present will never think of a separation; but can we answer for those who are to succeed them? Those measures which are apparently most pious, are not always most expedient.—A Pope is established the Head of the Church, that he may root out as well as plant. The valuable books which the Jesuits have left us will live after them. The Religious Orders have not been gifted with infallibility nor *indefectibility*: if they were all to be abolished this day, the loss would be undoubtedly great; but the Church of Jesus Christ would neither be less holy, less Apostolical, nor less respectable. The Religious Societies are upon the footing of auxiliary troops; and the great Pastor is only to form a judgement when they are useful, and when they are no longer so.

The

The Humiliars, and even the Templars, did good for a time, because there has been no Order but what has edified, especially at the beginning of its institution; yet they were suppressed when the Kings and Popes found it necessary.

Certainly I must regret the good which the Jesuits might have done; but I should much more regret the Kingdoms that might have separated from us on their account.—These Fathers themselves ought to feel the justness of my reasonings; and I have the presumption to believe, that I could make them acknowledge it, if I had a conference with them, and they would shake off the prejudices which are attached to all conditions of life. If my friend P. Timoné had been their General, they might probably have still subsisted.

This is my way of thinking, though of a Religious Order myself; and I would consent to the dissolution of my own Society, if (which God forbid!) it should become obnoxious to the resentment of the Catholick Princes.

Happily, there are some devotional fancies by which I have never been dazzled.

I weigh

I weigh events according to Religion and equity; and as these are two certain lights, I shall ever be determined by their direction.

If there were no other interest in the Church but that of Jesus Christ, all the Faithful would wait in peace for the events marked out by Providence, without engaging warmly either for Cephas or Apollos. But we are only guided by sensible affections; and because we have once known a Monk who has edified by his conduct, and all whose instructions have been excellent, must we therefore conclude that we neither can, nor ought to suppress the Order of which he was a member?—Is this to reason, or to judge?

When we have neither seen the informations nor the arguments upon which we should frame a judgement, an attempt to pass sentence is absurd. Here is a great contest between Kings and a Religious Order eminent for its talents and credit:—when we do not know the motives from which they act, we neither can nor ought to

to pronounce an opinion. I say once more, that I do not assert that the Jesuits ought to be suppressed, but I think the complaints of the Kings should be attended to; and if there are strong reasons for it, that then the Order should be abolished.

To this day we know not precisely the reasons for the destruction of the Templars, and yet there are people who already pretend to be acquainted with the motives for the suppression of the Jesuits. I wish with all my heart that they may be able to justify themselves, and that there may be neither division nor dissolution; for I have a soul truly pacifick, and incapable of hating any one, more particularly a Religious Order.

I have the honour to be, &c.

ROME, 29th October, 1768.

L E T.

## L E T T E R CXXIV.

TO THE MARQUIS OF \*\*\*.

**W**E are now in the most critical situation the Court of Rome was ever engaged in! All Europe thundering against us, and unfortunately we have nothing to oppose to this raging tempest. The Pope trusts in Providence; but God Almighty does not work miracles every time he is called upon; nor can we expect that he will interpose his power, merely that Rome may maintain a right of feignory over the Duchy of Parma.

In the Roman Catholick Kingdoms, Rome has no administration but what is purely spiritual; it is only in the Ecclesiastical State that she has any temporal authority; and she is even indebted for that to the concession of those Sovereigns whom we are solicited to oppose.

The Court of Rome cannot forget that she owes almost all her riches and splendour to France; and if she does remember it, how can she avoid compliance with the desire  
fire



fire of Louis XV. especially as he only asks those things which he has a right to exact ?

I compare the four Kingdoms that principally support the Holy See, to the Cardinal Virtues ; France to Strength, Spain to Temperance, &c.

The Holy See thus defended, shows herself formidable to her enemies, and then may we say, *Cadent à latere tuo mille, et decem millia à dextris tuis ; ad te autem non appropinquabit \**.

I own to you, my dear Sir, that I grieve at the sight of the dangers which seem to threaten us, and I most heartily pray—“ May this bitter cup be put far from us ! ” Not because they take our cloak, and can take our coat also ; but because I dread a rupture, and the multitude of evils which may follow, although Religion can never perish !

If the Holy Father, whose heart is purity itself, would only represent to himself the benevolent acts of the French Monarchs  
to

\* A thousand shall fall at your right, and ten thousand at your left ; and no evil shall approach you.

to the Holy See, he would not hesitate to comply with the desires of Louis XV. touching the Dutchy of Parma; but you know that every thing has two faces, and that the aspect under which some people present this affair to our Holy Father, is absolutely contrary to the views of the Sovereigns.

He will find the necessity of retreating; at least, if the present Pope does not, his successor must; which will be the more unlucky, as Clement XIII. is a Pontiff endowed with piety worthy of the first Ages of the Church, and deserves to be blessed by all the kingdoms who acknowledge his authority.

The Sacred College might remonstrate to him; but beside its being divided in sentiments about the affairs of Parma and the Jesuits, the Pope will do nothing which is not advised by his Council.

I do not at all wonder that Cardinal \*\*\* should so warmly interest himself for the Society and its General; there are very natural reasons for his attachment; but I am surpris'd at his being consulted in preference, considering that his sentiments upon the  
the

the subject are already universally known. In critical circumstances only, the opinions of those who are totally disinterested ought to be taken; otherwise, without intending, or even suspecting it, we become partizans of a faction.

It is our greatest glory to love only Truth, and to know her such as she is; so many illusions assume her appearance, that we are often deceived. When an occasion presents itself where we would see her without a cloud, we should divest ourselves of all we already know, and seek information as if we were totally ignorant of the matter; taking the advice of those who see and judge without prepossession.

Besides this, we ought to have a rectitude of intention, by which we may deserve to obtain supernatural lights; for the Lord trieth our hearts and reins; and if we are not animated with a love of justice in our researches, he abandons us to our own blindness.

I am, in all the fulness of my heart, &c.

ROME, 7th January, 1769.

L E T-

## L E T T E R CXXV.

TO A MONK OF HIS OWN ORDER.

PROVIDENCE, in raising me to the Cardinalship, has not made me forget my original lowliness; it is a view which is always present to me, and I find it an excellent preservative against every emotion of vanity. The dignity which I possess, and to which I was not born, has more thorns than roses, and in that resembles all eminent stations.

I am often obliged to be of a contrary opinion to the person in the world whom I respect most, and who deserves all my gratitude. It is the most cruel combat that my heart can sustain.

Charity, the inseparable companion of Truth, does not always speak the most pleasing language; but many people are deceived upon this subject, imagining that it ought to be always gentle, and always complying—in that case it would resemble flattery. There are circumstances where charity flames, lightens, and thunders. The Fathers  
of

of the Church who were filled with this spirit, when they spoke with the most anxious zeal, spoke with the voice of charity.

When you write to the Bishop of \*\*\*, make my most sincere compliments to him, and tell him, that every method has been employed to bring about an accommodation; but to no purpose. God (for we ought never to lose sight of him) will sooner or later make manifest his will.

You restore me to life, by telling me that our common friend is likely to recover. His understanding is of great use to those who consult him. He has an excellent talent for guiding the consciences of his penitents, without having the littleness of the major part of Directors; for it must be owned, that many men, who direct, have need themselves of being directed, as they are almost always ruined by women, who pay them a reverence due only to their God.---They look up to their spiritual guide, as if he was at least the Archangel Gabriel. It is undoubtedly right that they should have an esteem for those they consult,

sult, and whom they hear as the oracle of the Law; but that esteem should not be carried to excess.

They, who have a continual enthusiasm for their Directors, may be persuaded that some motives of mere human nature have mixed themselves up with such an attachment.

What a surprise will it be for a number of Devotées (who, believing themselves sincerely devoted to God, are only the worshippers of their Directors) when at the moment of their death they shall hear that dreadful sentence pronounced from the Supreme Mouth, "As I have not been the object of your love, *depart, I know you not:*" *Discedite, nescio vos.*

This is what I have long shuddered at, on the articles of Directors. I could have wished that he who was formerly mine at Rome, and who died in the odour of sanctity, had made his manner of Directing, public. He was a man endowed with a large portion of the celestial spirit, who raised us above humanity, and wished to make us absolutely forget himself, and



every object which did not attach us to God alone.

We want a good book upon the subject of Direction in Italy. We have a multitude, but they are only filled with common-place. To compose such a work, it is necessary, in the first place, to have the spirit of God; and secondly, an extensive knowledge of the human heart; for it is incredible with what address vanity and a thousand affections of the senses insinuate themselves at a time when we are persuaded that our sentiments are sublime, and worthy the attention of the Eternal. Hence springs the great difficulty in judging of ourselves.

I wish you every thing that you can desire, because I know that you desire nothing but what is highly commendable; and I am your dearest and most affectionate servant,

THE CARD. GANGANELLI.

CONVENT of the HOLY APOSTLES.

LET-

## L E T T E R XXVI.

TO COUNT DE \*\*\*.

**W**E are at last summoned to a Confistory, which is to determine affairs of the greatest importance. We are to deliberate upon these unfortunate businesses that have embroiled us for a considerable time with the Catholick Powers. Probably, the Holy Father, finding at last that he is not in a situation to resist, will acquiesce in the requisitions of the House of Bourbon. He will at least lay the reasons of his dissent before us for our consideration, and every one will give his opinion.

I wish to God they had followed that plan from the beginning! But we do not often see the consequences of a troublesome affair till we are engaged in it.

I advise you to confer with ———; Rome, though renowned for politics, is not always ——— You understand me.

The Ministers continue to make the most bitter complaints; and the interested parties,

parties, in order to prevent things from being brought to a conclusion, form circumvallations, blockades, and——Your own sense will tell you the rest.

There is every reason for presuming that France, Spain, and Portugal will, &c.

I will tell you nothing, if silence is imposed upon me, and certainly you will approve my conduct. I will not, like the little man in question, expose myself to reproaches for having betrayed secrets.

Beside the probity of a Cardinal, I have that natural rectitude which makes the essence of an honest man, and which is a double engagement to be discreet: but all of us will not be sufficiently so, for I suspect the affair will be instantly divulged; and I shall not be surpris'd if the writers of the Dutch Gazettes should be informed of the whole.

I can know nothing before-hand, because nothing transpires. The life which I lead here is of as dark a complexion as my habit, and consequently I am not to be found in those brilliant circles where

great news is the subject of conversation. I only learn things by the means of our dear Abbé ———. But does he know every thing, and always speak truth? It is not because he means to deceive, but his imagination, his vivacity, &c.

I have again seen the Flying Post——. He has brought me the letters I expected; —they contain nothing but wise reflexions upon what I wanted to know. Adieu without ceremony, as you desired.

ROME, 31st January, 1769.

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## L E T T E R   CXXVII.

TO THE SAME.

**H**ERE is quite another affair on our hands than the Consistory I mentioned to you last post. The Holy Father, on going to-bed last night, was seized with a violent convulsion, uttered a great cry, and expired. We were to have met as this day, and to have drawn from the alembeck that which keeps all the Catholick Courts in suspense,

suspence, and has occasioned our being upon bad terms with them. Every one will reason differently upon this death, which has happened so extraordinarily in the present circumstances.

The excellent qualities of the late Pope, and the gratitude I owe to him, make me sincerely lament his death. Religion ought to compose his eulogy, and bewail the loss. He made himself truly respectable to all who approached him, by his most pleasing manners, which were pure as his intentions, and by a most incorruptible zeal: but I shall always say, that it was a pity he did not view things in their proper light.

He has left some Nephews deserving of the highest commendation for their excellent qualities, especially the Cardinal, who is one of the best men in the world.

The great difficulty now is, to know who will be chosen. I pity him before-hand, and I do not think it is right for me to say to you that it will be Such or Such-a one; for it is often the person who has been least thought of. One thing is certain, that I

will not give my voice to any, but one in whom knowledge is joined with piety. A Pope, as Vicar of Jesus Christ, ought to be inspired with true devotion; and as a temporal Prince to be possessed of a large fund of knowledge and sagacity. Happily, the Sacred College has many among its Members whom we may choose with propriety. Pray that the Lord may inspire us, and give us a Chief according to his own heart, and the hearts of the Kings.

I have lately seen M. Morefoschi: he is a Prelate that deserves to be esteemed for his knowledge and candour.

The Conclave will be now more tolerable than in summer. It will make no great change in my way of life. It is only quitting one cell to go into another: and if intrigues are formed, I protest to you I shall know nothing of them, being the man in the world who meddles the least in party matters.

You know my heart, and I need not say to you that I am, &c.

ROME, 3d February, 1769.



## L E T T E R CXXVIII.

TO A MONK, ONE OF HIS FRIENDS.

I AM going to the Conclave. Pray to God that he may bless our intentions, and restore to us a calm, after so long a storm.

I have been pressed to take a French Conclavist \*. Besides that I have a predeliction for his nation, he has some excellent qualities; however, I will depend upon myself, that I may have nothing to fear from his indiscretion, if I should accept him, and he should be inclined to blab: *Secretum meum mihi; My secret is my own.*

Tell our Prelate that I could not answer his letter, but that I expect to see him at the Convent of the Holy Apostles, the day the Conclave breaks up. Minds are divided, but God can do what seemeth to him good, and it is his work that we are to be employed in.

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End avour

\* A Cardinal's Secretary while in Conclave.

Endeavour to procure for me the book I spoke of, against the moment I recover my liberty. Adieu!

I am always your Friend and Servant.

SIX IN THE MORNING.

## LETTER CXXIX.

TO MONSIGNOR \*\*\*.

**F**OUR months are past, in which time I have not existed either to myself or my friends, but to all the different Churches, of which, by the Divine Permission, I am become the Head; and to all the Catholick Courts, several of which, as you know, have very important affairs to regulate with the Court of Rome.

It was impossible to become Pope in more litigious times, and Providence has permitted the oppressive load to fall upon me. I hope that the Divine Grace will support me, and give me the strength and prudence which are indispensably necessary  
to

to govern according to the rules of justice and equity.

I endeavour to take the most exact cognizance of the affairs which my Predecessor left me, and which cannot be finished but after a long examination.

You will do me a very great favour, if you will bring me what you have written upon the things which relate to this subject, and trust them to myself alone.

You will find me, as you have always known me, as much a stranger to the grandeur with which I am surrounded, as if I knew not even the name; and you may speak to me with the same frankness you used to do formerly, because the Popedom has given me a new love for truth, and a new conviction of my own nothingness.

ROME, 24th September.

## L E T T E R CXXX.

TO A PORTUGUESE LORD.

**Y**OU need not doubt of my having all possible desire to unite, more closely than ever, those ties which were lately between the Courts of Rome and Portugal attempted to be broken. I know how intimate a connection has always subsisted between these two Powers, from the earliest times, and shall be happy to place things on their old footing; but, as Common Father of the Faithful, and as Chief of all the Religious Orders, I shall do nothing until I have examined, weighed, and judged, according to the laws of justice and truth.

May God forbid that any human consideration should influence my decision! I have already a sufficiently severe account to render to God, without charging my conscience with the addition of a new crime; and it would be an enormous one, to proscribe a Religious Order, upon rumours.

mours and prejudices, or even upon suspicions. I shall not forget, that *in rendering to Cæsar the things that are Cæsar's, I ought to render to God the things that are God's.*

I have already ordered a person to examine the Archives of the *Propaganda*, and to procure for me the correspondence of my illustrious brother and predecessor Sixtus Quintus with Philip II. Besides, I have required the heads of the accusation to be sent me, supported by such testimonies as cannot be rejected. I shall secretly become the Advocate of those whose ruin is demanded of me, that I may seek every means of justifying them within myself, before I pronounce.

The King of Portugal, as well as the Kings of France, Spain, and Naples, are too religious to disapprove of my proceeding.

If Religion requires sacrifices, all the Church shall hear me, and——

I wish it had been the will of Providence that I had not been reserved for such cala-

mitous times; for in whatever way I act, I shall make some malecontents, I shall occasion murmurs, and render myself odious to a number of people whose esteem and friendship I sincerely desire.

I compare myself to one of the Prophets whom God raised in the midst of tempests; or to a soldier, who by his rank is exposed to combat, and though his views may be only to peace, yet by the post he holds, finds himself obliged to act, whether he likes it or not.

All is in the hands of God; may he direct my pen, my tongue, and my heart! I will submit to every thing, and I will do every thing that ought to be done, without dreading the consequences, &c.

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## L E T T E R CXXXI.

TO A MONK, ONE OF HIS FRIENDS.

**I**F you believe that I am happy, you are deceived. After having been agitated the whole day, I frequently wake in the middle of the night, and sigh for my  
Cloister,



Cloister, my Cell, and my books. I may even say, that I look upon your situation with envy. What encourages me is, that God himself has placed me in the Chair of St. Peter, to the great surprise of the whole world; and if I am destined to any important work, he will support me.

God knows, I would give every drop of my blood to have all pacified, that the whole world might return to their duty; that they who have given offense would reform, and that there might be neither division nor suppression.

I will not come to the last extremities, unless I am impelled by powerful motives; so that posterity at least may do me justice, in case the present age refuse it to me. It is not that, however, about which I am anxious, but the Eternity to which I am so near approaching, and which is a more formidable prospect to Popes than to any of the rest of the world.

I shall send you an answer to what you require. You know that I do not forget my friends, and that if I do not see them

so frequently as formerly, it is because business and sollicitude stand centries over me; they are at my gate, in my chamber, and in my heart.

Mention me to my old acquaintance: I think sometimes of the astonishment they must have been in at hearing of my elevation.

But more particularly tell him with whom I studied, that he did not prophesy well, when he told our companions that I should certainly end my days in France. There is no appearance of that being ever realised, or I must be destined for something very extraordinary indeed.

I am always your affectionate

CLEMENT.

AT CASTLE-GANDOLPHO.

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## L E T T E R CXXXII.

TO R. P. AIME DE LAMBALLE, GENERAL  
OF THE CAPUCHINS.

**I** AM sincerely obliged to you for the Prayers which you put up to Heaven for my preservation. I have doubly need  
of

of them, as an individual, and as Head of the Church. I share all your pains and troubles, being convinced that you suffer with a spirit of penitence, and in a manner agreeable to God.

If you remain long at Paris, as I am afraid you must on account of your indisposition, you will have an opportunity of seeing M. Doria, whom I love in the fulness of my heart, as a Prelate who will one day be the joy and honour of the Church. I see you in the midst of a world where there are great vices and great virtues; and where, by a particular Providence, the zeal for Religion, so eminent in his Most Christian Majesty, and all the Royal Family, and the great piety of the Prelate who holds the See of Paris, bids fair to stop the progress of infidelity.

Bring with you some French Monk, whose knowledge will do honour to his nation in this country.

The Dominicans thought prudently when they called to the Minerva your worthy Countryman T. Fabrici, who will  
perpetuate

perpetuate the glory of the Order by his learning.

If your illness does not prevent you from going to see Madame Louise, I beg you will tell her how much I admire the sacrifice she has made. Assure all your Brotherhood that I love them sincerely in the Lord, and that I exhort them to live always in a manner worthy of our Founder.

I shall speak to Cardinal de Bernis upon what you desired me. You will have frequent enquiries made about him in France, for I know that he is as dear to the French as he is to the Italians.

I wish to see you again in good health, for I am entirely your's as before.

(Signed)      CLEMENT XIV.

ROME, 2d April, 1773.

B U L L

B U L L,  
B R I E F S,  
DISCOURSES, &c.  
OF  
C L E M E N T XIV.





C I R C U L A R L E T T E R

O F

C L E M E N T XIV.

T O A L L

THE PATRIARCHS, PRIMATES, ARCH-  
BISHOPS AND BISHOPS.

ON THE SUBJECT OF HIS ADVANCEMENT.

C L E M E N T XIV.

T O O U R V E N E R A B L E B R E T H R E N , H E A L T H  
A N D A P O S T O L I C A L B E N E D I C T I O N !

**W**HEN we consider the duties of the  
supreme Apostleship with which  
we have been clothed, we sink under so  
weighty a charge, and compare our situation  
to that of a man, who, drawn from the re-  
pose of a calm retirement, is cast into a tem-  
pestuous ocean, where he is on the point  
of being swallowed up by the waves. *But*  
*it is the work of the Lord, and it is wonder-*  
*ful in our eyes.* The inscrutable decrees  
of God, and not the counsels of men,  
have loaded us with the awful duties of  
the

the Apostleship, when we were very far from entertaining any such thoughts. This conviction gives us a full confidence, that He who hath called us to the painful cares of the supreme Ministry, will condescend to calm our fears, assist our weakness, and hear our prayers. Peter, who ought to be our model, was encouraged by the Lord, and rebuked for his want of faith when he thought he was sinking in the sea. There is no doubt but that it is the will of our Divine Chief, who in the person of the Prince of Apostles hath trusted to us the keys of the kingdom of Heaven, and hath commanded us to feed his sheep, that we put away all doubt of obtaining his aid. We submit ourselves then, without reserve, to Him, who is our strength and our help, resigning ourselves up to his power and truth. By his goodness he will complete in us the work which he hath begun; and even our lowness will serve to make his mercy shine forth with more lustre in the eyes of men: for if, in these wretched times, he hath resolved to accomplish something for the good of his Church by the ministry of so useless a servant as me, all

mankind will evidently see that he is the Author and Perfecter, and that to him alone the glory ought to be ascribed. But the more powerful the help is upon which we depend, the more ought we to employ our efforts to co-operate with it; and the more exalted the honour to which we have been advanced, the more ought we to endeavour worthily to discharge its duties.

On whatever quarter of the Christian world we cast our eyes, we perceive you, our venerable Brethren, sharing with us in our glorious work; and this view fills us with consolation. It is with the greatest joy that in you we recognise our worthy assistants, faithful Pastors, and evangelical labourers. It is therefore that we are anxious to address ourselves to you at the beginning of our Apostleship. It is into your bosoms that we would pour the most secret sentiments of our soul; and if it appears that we offer you some exhortations, and give you some advice, attribute them solely to our distrust of ourselves, and think them the effects of that confidence which your virtues and filial love towards us have inspired.

First

First, we pray and beseech you, our venerable Brethren, to pray constantly to God to strengthen our weakness: render us back this return of the tenderness we bear towards you. Pray for our wants, as we pray for your's; so that being mutually sustained, we may be more firm and more vigilant. Let us prove by the union of our hearts, that unity by which we all make only one and the same body; for the whole Church is but one building, of which the Prince of Apostles laid the foundation here. Many stones have been bound together for its construction; but all rest upon one alone, even upon Jesus Christ, in whom we are all united as his members.

Being charged, as his Vicar, with the administration of his power, we are raised by his will to the most eminent situation; but united with us at the head of the visible Church, you are the principal parts of that same body. And as nothing can happen to us which will not affect you, so there is nothing that can interest you, but what must become an object of our solicitude. It is therefore, that being in  
perfect

perfect agreement, and animated with the same spirit, which flowing from the Supreme Head, diffuses life through all the members, we ought chiefly to labour that the whole body of the Church be sound and entire, and neither contract spot or wrinkle, but flourish by the practice of every Christian virtue. With the Divine Help we may succeed in this, if every one, according to his power, would inflame himself with zeal in the care of the flock which is entrusted to him, and apply carefully to guard them from seduction, to procure them solid instructions, and the proper means of sanctification.

There never was a time when it was more necessary to watch for the safety of souls. Opinions most artfully calculated for shaking the cause of Religion are every day scattered abroad; and men in crowds allow themselves to be seduced by a thirst after novelty. It is a mortal poison, which insinuates itself into all conditions, and which makes the most cruel ravages.

My Reverend Brethren, it is a new motive for our labouring with more ardour than ever, to repress a madness which dares  
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to attack the most holy laws, and even to insult the Deity.

It is not by the help of human wisdom that you will succeed in this pious enterprise, but by the simplicity of the word of God, more piercing than a two-edged sword. You will easily repel all the attacks of the enemy; you will easily blunt all his arrows, by presenting in all your discourses only Jesus Christ, and Jesus Christ crucified. He hath built his Church, that Holy City, and furnished it with his Laws and his Precepts. He hath trusted to it the Faith which he came to establish, as a deposit to be religiously preserved in all its purity. It was his will that it should become the impregnable rampart of his Doctrine and Truth, and that the gates of Hell should never prevail against it. Being appointed to the care and government of this Holy City, our venerable Brethren, let us diligently preserve the Faith of our Holy Founder and Divine Master, that precious inheritance which our Fathers have transmitted to us, in all its purity, that we may transmit it equally pure to our descendents. If our  
actions



actions, and counsels are conformable to the rule marked out for us in the Holy Scriptures; if we walk in the paths of our Fathers, which cannot lead us astray; we may assure ourselves that we shall be able to shun every false step which is capable of weakening the Faith of the Christian people, or in any point injuring the unity of the Church. Let us only draw from the Scriptures, and from tradition, what it imports us to know and observe; these are the sacred sources of Divine Wisdom; and there we shall find whatever we ought to believe and practise; whatever concerns worship, discipline; or manner of living, is included in that double deposit. We shall there see the depth of our sublime Mysteries, the duties of Piety, the rules of Justice and Humanity. There we shall be instructed in what we owe to God, to the Church, to our country, and to our neighbour; and we must acknowledge that there is no law better than true Religion, to establish the rights of nations and society. The Doctrines of Jesus Christ have never been attacked without troubling the repose of the people, without disturbing

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ing the obedience due to Sovereigns, and without scattering troubles and confusion all around.

There is such an intimate union between the rights of his Divine Majesty, and the rights of the Kings of this world, that when the laws of Christianity are observed, Sovereigns are obeyed without regret, their power is respected, and their persons honoured.

We therefore exhort you, our venerable Brethren, to inculcate, to the utmost of your power, obedience and submission to Sovereigns in the people that are entrusted to your care; for among the Commandments of God, this is extremely necessary for preserving peace and good order. Kings have been elevated to the eminent ranks they possess, only to watch over the safety of the Publick, and to confine men within the bounds of wisdom and equity. They are the Ministers of God for the observance of justice, and they only carry the sword to execute the vengeance of God, by punishing those that stray from their duty. They  
are

are likewise the dear Children and the Protectors of the Church, and it is their duty to defend her rights, and support her interests. Take care then, that you instruct even the children, as soon as they are capable of it, to preserve an inviolable fidelity towards their Sovereigns, to submit to their authority, to observe their laws, not only from the fear of punishment, but as a duty enjoined by conscience.

When by your zeal and application you shall have thus disposed the minds of subjects to obey their Kings, to respect and love them in the fullness of their hearts, you will then have laboured effectually for the tranquillity of the people, and the good of the Church; for the one is inseparable from the other. But that you may infallibly acquit yourselves with success in that duty, you should join to the Prayers which you daily make for the people, particular Prayers for the Kings, that you may obtain from God their preservation and prosperity, and the grace which is necessary to govern with wisdom and with equity.

VOL. II.

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Thus

Thus, in labouring for the happiness of all mankind, you will worthily discharge the duties of your sacred Ministry; for it is just and right that the Pontiffs, who have been established for the good of man, in what concerns the worship of God, should present to God the vows of all the faithful, incessantly praying the Lord to support and establish him who watcheth for the publick tranquillity, and the preservation of all the people.

It would be superfluous to remind you of all the other obligations which the pastoral dignity imposes on you. You are already fully instructed in all the duties which the Christian Religion requires, living happily in the practice of all the virtues: for you should never fail to have Jesus Christ our Chief, the Prince of all Pastors, before your eyes, and still endeavour to render yourselves as near a copy as possible of that perfect model of Charity, Holiness, and Humility. Our labours, our thoughts, cannot have a more glorious or more excellent object than Him, who being the bright-  
ness

ness of his Father's glory, and the express image of his person, has been pleased to raise us to the quality of Children of God, by adoption, and to make us co-heirs with himself. It is the way to preserve the union and alliance of men with Jesus Christ, and to imitate that Divine Model of patience, gentleness, and humility. Wherefore it is said: *Ascend upon a high mountain, ye who preach the Gospel to Sion.*

If you have an ardent desire to conform to these duties, it is not possible but this holy ardour must by sympathy communicate itself from your heart to the breasts of all nations, and they become deeply inflamed with it; for the example of the Pastor has an astonishing virtue and power in moving the souls of the Faithful intrusted to his charge. When they perceive that all his thoughts and all his actions are regulated by the model of true virtue; when they see him avoid every thing which can relish of austerity, fierceness, and haughtiness; and employ himself only in works which inspire charity, gentleness, and

M 2

humility;

humility ; then they will find themselves animated to follow such an admirable and edifying example.

When they are convinced that a Pastor neglects himself to be useful to others ; that his principal delight is to relieve the indigent ; that he comforts the afflicted, instructs the ignorant, assists with his good offices and his counsels all those who stand in need of them ; and, in a word, that every thing bespeaks a perfect disposition in him to sacrifice his life for the salvation of his people ; then each individual struck with his virtues, and affected by his example, will enter into himself, and correct his faults. But if a Pastor, attached solely to his own interest, prefers the things of this world to those of Heaven, how can he engage his flock to love God only, and to render services to each other ? If he sighs after riches, pleasures, and honours, how can he inspire the contempt of them ? If he is haughty, and inflated with pride, how will he persuade them to be gentle and humble ?

Since



Since then you are charged, our venerable Brethren, to form the people according to the maxims of Jesus Christ, your first duty is to live in the holiness, gentleness, and innocence of manners, of which he hath set us an example. You may depend upon it, you cannot make a proper use of your authority, but by endeavouring rather to give proofs of your modesty and charity, than by displaying the badges of your dignity. Be assured, that if you acquit yourselves scrupulously of the duties imposed upon you, you will be crowned with glory and happiness; and that, on the contrary, if you neglect them, you will be covered with shame, and prepare for yourselves the greatest of all miseries. Do not desire other riches than to secure those souls to God, which he hath purchased with his blood:—seek no other glory than that of consecrating yourselves entirely to the Lord, to labour incessantly in extending his worship, to set off the beauty of his House, to extirpate vice, and cultivate virtue. Such should be the sole object of

M 3

your

your thoughts, your desires, your actions, and your ambition. And do not think, our venerable Brethren, that after having passed a long time in these painful labours, there will remain nothing more to exercise your virtue. Such is the nature of our Ministry, such is the condition of a Bishop, that he ought never to see an end to his sollicitude and cares; he can never give himself up to rest; for they whose charity should know no bounds, ought to admit no bounds to their activity. The expectation of an eternal reward, is surely capable of rendering all our labour light.

Ah! what can appear difficult to men who keep constantly in view the ineffable happiness which the Lord will share with all those who faithfully watch and increase his flock, when he comes to ask an account of their administration! Beside this hope, so sweet and precious, you will find inexpressible joy and consolation in the very labours of an Episcopal life. When God Almighty seconds our efforts, we see the people strictly united by the ties of reciprocal

procal charity, and distinguishing themselves by their innocence, candour, and piety: we see a multitude of excellent fruits produced in the fields of the Church, by our watchings, fatigue, and cares.

May we, our most dear and venerable Brethren, by our unanimous and voluntary agreement, zeal, and application, revive in the time of our Apostleship that flourishing state of Religion, and restore all the beauty it possessed in the first ages! May we be able to congratulate, and rejoice with, you in the Lord! May the God of mercy deign to support us by the help of his grace, and fill our hearts with whatever is agreeable to him!

In testimony of our charity, We give you, with all possible affection, and all the Faithful of your Churches, the Apostolical Benediction.

At ROME, St. MARY MAJOR, the 12th of December,  
in the Year 1769, and the First of our Pontificate.

LETTER  
TO HIS MOST CHRISTIAN MAJESTY,  
LOUIS XV.  
UPON IRRELIGION.

**W**E know nothing more proper to kindle your zeal, than the motive which engages us to write to you. We do not purpose to speak at present of our personal interests, but those of Religion itself. If we are assured of your royal protection for ourselves, we have much more reason to believe that you will not reject our present solicitations, which have no other view than the good of the Church.

It is the common cause of God and Christianity, which we at present plead before you, our most dear Son in Jesus Christ. We see with the deepest sorrow, the worship established by the Supreme Legislator, for a long time attacked by wicked men, who, without ceasing, direct against it the sacrilegious arrows of their perverse spirits. It may be said, that there is a general conspiracy, by the most audacious efforts, utterly to overthrow whatever is most venerable

able or sacred. They do not blush to produce every day a crowd of writings, an everlasting monument of their folly, in order to destroy even the first principles of good morals, to break the bonds of all Society, and to seduce simple souls, by the fatal talent which they possess of successfully sowing these perverse doctrines.

The astonishing rapidity of their progress persuades us, that there can be nothing more important, or more urgent, than to raise a mound to oppose this torrent.

It is not sufficient to take all the poisoned works which issue from that horrid School, out of the hands of the people; the zeal of our venerable Brethren the Bishops must come to our assistance; that by uniting our strength, we may, with one common accord, combat the different enemies of our Religion, and be avenged of the insults daily offered to it.

We see with inexpressible joy, upon this occasion, that the Prelates of Your Majesty's great and flourishing Empire, at present assembled in Paris for Ecclesiastical affairs, enter perfectly into our

views, and that their pastoral solicitude engages them to employ every means of stopping the ravages of infidelity. We have a perfect confidence that in labouring, as they will do, in the cause of God, they will receive abundantly the spirit of wisdom and strength. It is no small consolation to us, to see them apply with so much zeal to the discharge of such important duties.

But if they have need of the protection of the most High, they have likewise a right to expect from you, our most dear Son, the necessary helps to assist and crown their labours. We therefore pray you, as much as in us lies, to favour them in whatever they do for the cause of Religion, and to support them with vigour. Then will they give effectual proofs of the zeal which animates them, not only for the salvation of the Faithful, but for the temporal advantage of their Country, and also for your sacred Person; for Religion being the firmest support of Thrones, it is easy to retain people who obey God, in obedience to Kings.

Hence



Hence it is easy to be seen, that our cares and sollicitude do not tend less to confirm your royal authority, than to maintain the interests of God. Human societies are much more indebted for their preservation and security to the exercise of the true worship, and the stability of the revealed doctrine, than to the force of arms, or the abundance of riches.

The true way of drawing down the most precious effects of the Divine mercy upon your sacred Person, and upon the Princes and Princesses of your blood, is publickly to maintain the Faith and Piety in their purity. By doing this you will show yourself eminently skilled in the art of reigning, that art by which your ancestors have always shown themselves Most Christian Kings; and you will support your own glory and their's, by adding the most striking proofs of your Religion to their example.

This subject would no doubt require to be treated more fully; but the high opinion we have of your truly royal Piety, makes us look upon a long Discourse on this subject as superfluous.

In the firm persuasion that Your Majesty will grant what we ask with equal zeal and justice, we pray the Almighty, by whom you reign, that he may long preserve you and your August Family; and we give you, with all possible tendernefs, our Apostolical Benediction. May it be a happy presage of the favour and happiness which we wish you!

ROME, 21st March, 1770.

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TO MADAME LOUISE OF FRANCE,

C L E M E N T XIV.

TO OUR MOST DEAR DAUGHTER IN JESUS  
CHRIST, ALL HEALTH!

**I**T seemeth to us that the most painful labours of the Apostleship with which we have been clothed, are become light and pleasing, since we have learnt your holy and generous resolution. You could undertake nothing more grand nor more sublime than to exchange the pomp of a Royal Court for the humiliation of a Religious House.

Whether

Whether we consider the pious condescension of our most dear Son in Jesus Christ, Louis, your August Father, and Most Christian King, who has permitted you to make such a sacrifice; or look upon the precious advantage which must thence result to the Church; we cannot contain our joy and admiration.

May thanks be rendered to God, the Author of all good, that he has given us, in your person, such a striking example to all Princes, and all Nations, and has deigned to consecrate our Pontificate by so glorious an event. It is a subject of congratulation for us, as well as for you. Ah! how can we be otherwise than delighted with the view of the abundant riches which the Lord hath heaped upon you; and with that all-divine strength which made you, after the most mature reflections, embrace a kind of life which may be called a sketch of Heaven! None but God himself could inspire you with such a generous design. You have learnt, by the favour of Divine illumination, that all the grandeurs of this world are only vapours; all its pleasures, mere

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illusions; all its promises, arrant falsehoods; and lastly, that the soul can only find peace in the pleasing exercise of the love of God; and that you cannot reign, but by serving him alone.

Now it is, that, in the port where you are at present, sheltered from rocks and shipwreck, you are about to enjoy the most delicious tranquillity; to taste, more than ever, the holy and divine pleasures which are the inheritance of the friends of God. When we can triumph over the world, we possess the greatest riches, in the midst of indigence. We find true liberty in renouncing ourselves; grandeur and glory in the depressions of the profoundest humility. Nothing is comparable to the happiness of concentrating all our thoughts, and all our desires, in the bosom of God; to live with Him alone, to be inflamed with the love of Him, and to have no other hope but that of possessing Him for ever.

May your courage increase, our most dear Daughter, in proportion as the grace of God has been plentifully poured upon you! Persevere, with all your strength,  
in

in the noble design which you have formed, of proceeding in the way of Salvation. Make that Being the constant object of your thoughts, whom you have proposed to love and serve all the days of your life; think that the recompence which is the object of your desires, is infinite; and the fruit which you expect, incorruptible: By that means you will change your labours into delights, and you will taste before-hand the sweets of a Heaven to come.

The more we reflect upon the generous step which you have taken, the more we rejoice in the hope, that the brilliant example will produce in many other people the desire of imitating it. You will not fail to call to mind that the King, your indulgent Father, having sacrificed the pleasure he had in your society, that he might not oppose your call, you ought to employ every means of testifying your gratitude towards him. The only way to acquit yourself is, to pray continually to God, to make him happy in this life, and in that which is to come.

Your

Your zeal for the Church, which is well known to us, together with your respectful attachment to the Holy See, are new motives of joy and consolation; for we are persuaded that you will apply constantly to God for our particular wants, as well as those of Religion. We offer you, in acknowledgement of all these good offices, every advantage which you can expect from our paternal tenderness. Nothing can equal the extreme desire which we have to second your pious intentions, and to promote the fervour with which you walk in the paths of virtue. And although we are perfectly convinced of your zeal and perseverance, we will willingly give to your present or future Confessor the power of softening your Rule, and even of dispensing with it in every case where your weakness cannot keep pace with your courage. Besides, we grant you, in virtue of our Apostolical authority, a full and entire indulgence every time you approach the Holy Table; and to testify our affection still more, we grant the same favour to our Holy Daughters in Jesus Christ



Christ, your worthy Companions, and make them participators with you in our Apostolical Benediction.

Given at ROME, 9th May, 1770, the first Year of our Pontificate.

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L E T T E R  
TO HIS MOST CHRISTIAN MAJESTY,  
LOUIS XV.

ON THE SUBJECT OF MADAME LOUISE  
TAKING THE HABIT.

OUR MOST DEAR SON IN JESUS CHRIST,  
ALL HEALTH!

**I**T is proper, that at the same time we write to our most dear Daughter in Jesus Christ, the Princess Louisa Maria, to congratulate her on the greatness of her sacrifice, we pour forth our joy into the paternal bosom of your Majesty. You have given us the greatest delight; and the more so, as you have had the principal share in so remarkable and so splendid an action. But what fills our Soul with infinite satisfaction, is, that after having applauded

plauded the generous proceeding of your August Daughter, you have shown extraordinary courage, in separating yourself from her, notwithstanding the inestimable qualities which rendered her so dear to you; and that as soon as you believed you heard the voice of Religion, you stifled the call of Nature, and have only seen a future Spouse for Jesus Christ, in her who was your beloved Daughter. Thus you yourself have opened the way to Heaven to a pious Princess who desired with ardour to enter it; and you have contributed, by your generous approbation, to secure her from the dangers which surround human life, and the tumultuous waves which distract it.

I see her in the holy retreat which she hath chosen, teaching the whole world that there is nothing more frail, nor more vain, than all the delights and all the grandeur of this life: that they are to be looked upon only as rocks, which often become the lamentable cause of a multitude of evils, by opposing the acquisition of eternal happiness.

The

The share which you have had in so pious an action, ought to give you the greatest confidence in the prayers of your illustrious Daughter: she will never cease to pray to God for your August Person, your Royal Family, and your whole Kingdom, and, what should still more interest your Majesty, for the salvation of your soul. It is a powerful intercession which you have obtained in the sight of the Almighty; and it much concerns you to derive every possible advantage from an event which Providence has permitted for your good.

We wish, in the fullness of our heart, that you would receive the testimonies of our affection, as the tender overflowings of the heart of a Father who dearly loves you, and who is no less zealous for your glory and happiness than his own. To convince you of it, we give you, our most dear Son in Jesus Christ, in the most affectionate manner possible, our Apostolical Benediction, as an undoubted proof of the singular love that, &c.

Given at ROME, 9th May, 1770, and the First of our Pontificate.

A S E-

A SECOND LETTER  
TO HIS MOST CHRISTIAN MAJESTY,  
LOUIS XV.

ON THE SAME SUBJECT

AFTER having congratulated Your Majesty, by our Letter of the 9th of May last, on the heroic courage with which the Princess Louisa, your August Daughter, is about to embrace a religious life ; after having testified to her the fullness of our joy on the same subject ; we cannot resist again expressing our satisfaction, and transports we feel at the approach of such a sacrifice. Her zeal is so ardent, that she can suffer no longer delay, and she is inflamed with the desire of seeing herself clothed in the holy Habit of the Carmelites, by the hands of our Venerable Brother, Bernardin, Archbishop of Damascus, our Nuncio in Ordinary to Your Majesty.

From

From the first news we received of her generous design, we recognised the spirit of God acting in a most wonderful manner on the soul of this August Princess; and we found ourselves affected with the strongest desire to go in person to perform the ceremony of the *Vesture*, which our Nuncio is to perform, and thereby augment the lustre and solemnity of so great a day. But the distance making it impossible, we shall accomplish our desires in part, by charging our Nuncio, our Brother above-named, with this august duty. We will seem to assist in some sort ourselves, and lead our most dear daughter in Jesus Christ to the nuptials of her Divine Spouse. We pray you to approve of the Letters which we have addressed on that subject to the Nuncio who represents us; and we persuade ourselves that you will acquiesce the more willingly, as these dispositions have no other motive than our zeal and affection for your Majesty.

As a certain pledge of these sentiments, and as a happy presage of the divine blessing, receive our Apostolical Benediction.

We

We give it with all the tenderness of a Father to you, and to all your August Children, especially the pious Princess who is the memorable subject of our gladness.

Given at ROME, the 18th of July, 1770, the second Year of our Pontificate.

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## SECOND LETTER

TO MADAME LOUISE, OF FRANCE.

OUR MOST DEAR DAUGHTER IN JESUS  
CHRIST, ALL HEALTH!

**A**T last the most glorious and the most fortunate day of your life approaches; a day on which, by the most sacred and intimate ties, you are to become the Spouse of Jesus Christ himself; and devote to him all your desires, all your thoughts, and all your actions.

We were transported with joy, and we applauded your magnanimity, from that moment, when, treading the vanities of the world under your feet, you renounced the delights of the most brilliant Court, to



confine yourself to the obscurity of the Cloister, and there to make trial of the most humble and most mortifying life: but your publick profession, by which you are about to make Heaven and Earth witnesses of your generous sacrifice, completes your joy. Never forget that the Lord, by calling you from the bosom of Grandeur to live under the shadow of the Cross, marked you with the Seal of Predestination. The higher the rank you held in the world, the more is his goodness remarkable, and the more ought your soul to be penetrated with love and gratitude.

All the festivals of this world have nothing to compare with that great day, when, led by the inspiration of Grace, you shall give yourself up entirely to God, and solemnly take Him for your inheritance.

Would to Heaven, our dearest Daughter, that it were possible for us to assist in person at this august ceremony, to be not only a witness, but likewise the Minister of such an heroick sacrifice! Nevertheless, although that happiness is denied us,

we

we will not fail to enjoy it as much as possible, by having ourselves represented by our venerable Brother, the Archbishop of Damascus, our Nuncio in ordinary. It was already by his hands that we clothed you in the sacred habit, and it will be by him that we shall receive your sacred vows; and that nothing may be wanting for the solemnity of so great a day, we charge him to impart to you all the treasures of the Church.

We do not doubt of your showing every sense of our paternal tenderness, by advancing more and more in the course you have entered, and by the constant practice of all the virtues, more especially that of humility. It is from thence you will learn that you ought not to be vain of any thing, but that you hold all from God; that you ought constantly to distrust your own strength, and not rely on your own merit, but on his Almighty Grace only; believing, at the same time, that you are capable of every thing in Him who strengthens you, and never ceasing to have recourse to his infinite mercy.

These

These sentiments, deeply engraved on your soul, will diffuse a Christian modesty over your whole behaviour; and in the shadow of that humility, Divine Love will take root in your heart, and will produce fruit both useful and abundant.

It is not by way of advice that we speak to you in this manner, as if we thought you had need of it, but to render the way of life to which God hath called you, more precious in your eyes.

You will certainly make it a capital duty to testify, upon all occasions, the lively gratitude which you owe to your August Father, who has loved you so tenderly, and done every thing for you: you will never cease to pray to God to preserve him, to prosper his kingdom and his august Family, and, above all, to grant him eternal happiness.

As for us, if we may be permitted to claim the rights which our affection entitles us to, we conjure you to draw down upon our person, as your Father in Jesus Christ, the favourable attention of the Lord, and to pray continually for the Church entrusted

trusted to our care. And now that you are more intimately attached to her, you ought to interest yourself more than ever in what concerns either her advantage or glory. On your part, you may be persuaded that we will continually beg of God to bless your pious resolutions, and that you may increase more and more in his holy love.

Receive, as a pledge of our paternal affection, our Apostolical Benediction; we give it with all our heart to you, and likewise to all the Order of Carmelites, with whom you are about to be associated for ever.

Given at ROME, at St. MARY-MAJOR, under the  
FISHERMAN'S-RING, the 14th of August, 1771,  
and the third Year of our Pontificate.

## L E T T E R

TO MONSIGNOR BERNARDIN GIRAULT,  
ARCH-BISHOP OF DAMASCUS, NUNCIO  
TO HIS MOST CHRISTIAN MAJESTY.

TO OUR VENERABLE BROTHER, HEALTH AND  
APOSTOLICAL BENEDICTION!

**I**T has been represented to us, that the Princess Louise-Marie of France, our most dear Daughter in Jesus Christ, retired to the Monastery of the Bare-footed Carmelites of St. Denis, desires with the most lively ardour to embrace their holy institution, and that in order more fully to satisfy her devotion, she is to receive the habit at your hands, as being Superior of the Order.

When we think of that Princess, born in the midst of the delights and grandeur of the most brilliant Court in the world, devoting herself to the most austere and retired life, we cannot help admiring, and at the same time acknowledging the impression of the Holy Ghost, so as to say, 'It is a miracle of the Most High.' We are so

deeply penetrated on this occasion, that to accord with the inexpressible sentiments of the zeal with which we are animated, and the joy which transports us, we charge you to perform this ceremony in our name.

Therefore, to give to this holy and celebrated Office all the lustre which it merits, and all the solemnity of which it is susceptible, we specially depute and delegate you, our venerable Brother, to act for us in our place.

This interests us the more deeply, as we shall believe we are there present, to see with our own eyes with what holy transports our most dear Daughter in Jesus Christ will unite herself, with all her heart, to her heavenly Husband.

Besides this, as we are desirous to augment, and render more complete, the general satisfaction of the Order, by giving to all those who compose it the spiritual treasures of the Church; WE, out of our free benevolence, grant plenary indulgence to all the Bare-footed Carmelites of the kingdom of France, who, on the day  
the



the Princess takes the habit, shall partake of the Sacraments of Penitence and the Eucharist, and implore the mercy of the Almighty for the exaltation of the Holy Catholick Church, for our most dear Son in Jesus Christ Louis Most Christian King of France, for his Children, for the Royal Family, and particularly for the Princess who is at present the subject of our joy, and who is to begin her Noviciate in the most austere and sacred state; that new grace may be heaped upon her from day to day; that she may become more the ornament of her Order by the regularity of her life, than by the splendour of her name.—And you, our venerable Brother, we desire you diligently to inform all whom it may concern, of the salutary favour with which we are willing to gratify them: and for a proof of our Pontifical good will, we give you, &c.

ROME, 18th July, 1770, the second  
Year of our Pontificate.

L E T T E R  
TO HIS MOST CHRISTIAN MAJESTY,

OUR MOST DEAR SON IN JESUS CHRIST,  
ALL HEALTH!

EVERY time we think of your illustrious Daughter, Louise-Marie of France, who in Jesus Christ is likewise our's, we bless God that he hath so inspired her. — We have constantly before our eyes the great example which she sets to the world; an example which will do honour to this age, and will be the admiration of posterity. The nearer the moment of the sacrifice approaches, the more we redouble our prayers, and the more we desire to declare to you the sentiments which attach us to your person, by rendering the tribute of praise which is due to you for the part you have taken in this great event, of which the Church is to be the witness.

Undoubtedly you could not do better than secure to yourself a support in the prayers and vows of her who is totally devoted to  
your

your person, and is entirely agreeable to God. In this your wisdom is as eminent as your Religion; and that persuades us, at the same time, that by the Divine goodness you will reap the greatest advantage from so favourable an event. We congratulate you with all our heart, and applaud ourselves, because the union with our most dear Daughter in Jesus Christ will become more strong than ever. Our greatest desire would be to tie these knots still more closely, by presiding at the ceremony which we see approaching, and receiving in person the most solemn vows which the most tender piety can pronounce.

We are the more penetrated with this thought, as it would be a most happy occasion of conversing with you, of embracing you, and showing you in our eyes, and on our countenance, the sentiments with which you inspire us. Then our paternal tenderness and our pastoral charity shining forth, would assure you in the strongest manner of our entire affection. But, alas! we are

so unfortunately situated, as to have that satisfaction only in idea.

As to any other advantages, we have endeavoured to procure them, notwithstanding our absence; having chosen our venerable Brother the Archbishop of Damascus to supply our place, and given him the most special and extensive powers for that purpose, as we before did, when we gave him commission to represent us at the ceremony of taking the Habit.

Being informed that your Majesty then approved of the manner in which we regulated the ceremony of giving the Habit to our August Princess, we flatter ourselves that you will equally approve at present of the same dispositions.

We earnestly pray you, then, to join in our views, with your usual goodness, and afford us the consolation to see our place supplied by our Representative.

Receive, as the best proof which we can give of our attachment, our Apostolical Benediction, which, as a pledge of all the benedictions of Heaven, shall extend to  
your

your august race, and over your whole kingdom, if our prayers are heard.

Given at ROME. at St. MARIE-MAJOR, under the FISHERMAN'S-RING, the 14th of August, 1771, the third year of our Pontificate.

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## L E T T E R

TO THE DUKE OF PARMA.

**I**T would be very difficult to express all the satisfaction which your letter gave us, in which we find sentiments of the most tender affection. We are the more happy at present to receive such marks of your friendship, as we have always been most singularly attached to you, and have never ceased to interest ourselves in whatever could concern you.

We congratulate ourselves, at the same time, on your having received with all possible good-will the testimonies of our friendship (on account of the illustrious offspring that will one day be the heir of your virtues) and the proof of our acknowledgements for the zeal with which you la-

boured for our reconciliation with his Most Christian Majesty. By it you have completed the proofs of your piety towards the Holy See, and have taken a step equally glorious and meritorious. The mediation which you have employed with our dear Sons in Jesus Christ, the most virtuous Kings your Grandfather, Uncle, and Cousin, to engage them to erase from their minds every trace of old misunderstandings, and to restore to us the domains of Avignon, Benevento, and Porto Corvo, cannot fail to be most effectual. You do us justice in being convinced of our extreme love for peace and concord, particularly with the august House of Bourbon, which has always deserved so well from us, from the Chair of St. Peter, and the whole Church in general.—We never doubted that the Religion and wisdom of these Sovereigns would inspire them with the same pacifick sentiments which we cherish in our own breast. Your royal virtues and the affection which your august relations most reasonably bear to you, inspire us with the strongest hopes from your mediation. They will join



with more zeal to second your good intentions, when they see peace and harmony restored from the same source from whence the misunderstanding and disagreement proceeded. In return, we will seize every opportunity of proving to you, in the most distinguished manner, our gratitude and affection.

With all the tendernefs of paternal affection, we give our Apostolical Benediction to you, as likewise to your virtuous Spouse, and to your dear new-born Son; and we pray the Almighty God that you may increase in virtue from day to day, and acquire that glory which he hath reserved for the Elect.

## SECOND LETTER

TO THE DUKE OF PARMA.

AS soon as we were informed of the pains you had taken to reconcile us with the Kings our most dear Sons in Jesus Christ, and restore to the Holy See its ancient possessions, we resolved to render you our most sincere thanks. Now that your wisdom has completed this great work, we must publicly proclaim our joy and gratitude. We assure you that we will never forget this generous proceeding, which has procured us such signal advantages; and that the paternal tenderness which we have for you is equal to your great virtues. We therefore pray, in the fullness of our heart, for whatever can contribute to your glory and happiness. The Marquis de Lano, to whom we are tenderly attached, on account of his merit and services to us, has doubtless declared to you what our sentiments are with regard to you. It is to confirm them more and more, that we continually

continually pray to God to second, by the abundance of his heavenly gifts, the Apostolical Benediction with which we salute you as the most certain pledge of our affection, &c.

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## B R I E F.

TO OUR DEAR SON PETER FRANCIS BOUDIER,  
AT PRESENT SUPERIOR-GENERAL OF BENEDICTINES,  
OF THE CONGREGATION OF ST. MAUR,  
AND GRAND PRIOR OF THE ROYAL ABBEY OF  
ST. DENNIS.

## C L E M E N T XIV.

TO OUR DEAR SON, HEALTH AND APOSTOLICAL BENEDICTION!

**Y**OUR Letter, dictated by respect, attachment, and most tender love, evidently proves the joy which you and your Congregation felt upon our elevation to the Sovereign Pontificate. Your sentiments for the Apostolical Chair were already known to us, and the new testimonies which you give us of them, were not  
wanted

wanted to persuade us of your attachment to the Holy See.

We have likewise been very sensible of the demonstrations of zeal, to which you and your congregation have added a new value, by praying the Father of Mercies to support and fortify our weakness, by his powerful help, in the administration of such an important employment.

As to the judgment which you have formed of Us, We see nothing but your indulgence, your filial love, and the ardent zeal with which you are animated for Us. On Our part, We exceedingly desire to have some opportunity of testifying all the good-will we bear towards you, and those who are submitted to your care. In the mean time, as a pledge of our paternal tenderness, We give to you, Our dear Son, and to your Brethren, with the fullest effusion of Our heart, Our Apostolical Benediction.

Given at ROME, at St. MARIE-MAJOR, under the FISHERMAN'S-RING, the 11th August, 1769, and the First Year of our Pontificate.

BENEDICT STAY.

## B R I E F

TO OUR DEAR SON BODDAERT, PRIOR-GENERAL  
OF THE ORDER OF GUILLELMITES.

## C L E M E N T XIV.

TO OUR DEAR SON, HEALTH AND APOSTO-  
LICAL BLESSING!

**T**HE joy which you testify at Our advancement to the Sovereign Pontificate agrees with the attachment which your Order has a long time had for us. We do not doubt of your adding to those exterior proofs of your zeal, the assistance of your prayers to God that he will deign to help our weakness; and therefore we at present request the continuance of them, as the effect of your charity for us. As to our sentiments with regard to you, the instances which we have formerly given of our good-will towards you, sufficiently show what you may expect. Be assured that our new dignity, far from lessening that good-will, has rather increased it; especially after the testimony you have given us, that having carefully visited the Monasteries of your Order, you have found  
them

them obedient to the Rules of their Institution. This assurance on your part has given us the greatest pleasure—it redoubles the tenderness which we have for you; and to give you a pledge of it, we grant to you, our dear Son, and to all the Order intrusted to your care, with all the effusion of our heart, Our Apostolical Benediction.

Given at ROME, at St. MARIE-MAJOR, under the FISHERMAN'S-RING, the 9th of July, 1769, and the First of our Pontificate.

BENEDICT STAY.

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## SPEECH OF CLEMENT XIV.

IN THE SECRET CONSISTORY HELD THE 21st OF  
SEPTEMBER, 1770.

ON THE SUBJECT OF THE RECONCILIATION  
OF PORTUGAL WITH THE COURT OF ROME.

**I**T seems, our venerable Brethren, that Providence hath chosen this day, the twenty-fourth of the month, for me to notify to you the great event on account of which we are assembled in this place this day, which is the anniversary of my arrival in Rome; of my advancement to the Purple, however unworthy of the honour; and



and I am to announce to you a full and entire reconciliation with the court of Portugal.

We have just received the most sincere and the most eminent proofs of the submission and zeal of his Most Faithful Majesty—they have even surpassed our expectation. The correspondence and attachment which had ever before subsisted between us and that Crown are not only again renewed, but likewise confirmed in such a manner that they have acquired new strength.

When we foretold what has just now happened, we founded our hopes upon the faith and piety of our most dear Son in Jesus Christ, who at all times has given the most unquestionable proofs of his zeal for the true Religion. The day we were informed of his reconciliation, increased the glory and advantage of the Holy See, by filling us with consolation and joy. There is, therefore, nothing which we ought not to undertake to testify our acknowledgements to his Most Faithful Majesty, and no wish which we ought not to form for his

his preservation, and that of Marie-Anne-Victoire, his august and dear Spouse, who rivalled him in her great zeal to bring about this accommodation. The Count d'Oyeras, Secretary of State, is equally deserving of our gratitude and praise; and we ought not to forget the Governor of Almada, Minister Plenipotentiary with Us; whom we have often heard, with the greatest joy, declare to us the pious and laudable sentiments of his Most Faithful Majesty. As there is no method more proper to acquit ourselves of our gratitude to a Prince so deserving of praise, than to pray God to prosper him; let us beg of him continually to grant us that great favour, &c.

SPEECH

## SPEECH OF CLEMENT XIV.

IN THE SECRET CONSISTORY, HELD THE 6th OF  
JUNE, 1774,

UPON THE DEATH OF LOUIS XV.

VENERABLE BRETHREN,

**C**OULD any thing have consoled us in the midst of our painful labours, it was our knowledge of the rectitude of intention and attachment to Religion, as well as to our own person, so eminent in Louis, the Most Christian King; but, alas! that consolation becomes now the subject of the deepest sorrow. Our life has been a state of affliction ever since we heard of his death; an event truly fatal, and the consequence of a most cruel disorder. We are the more deeply affected, as we have lost him in that moment, when he had given us the most conspicuous proofs of his justice, magnanimity, and tender affection towards us and the Holy Apostolical See. And what afflicts us yet more, is,  
that

that we cannot now acquit ourselves towards him, but by our tears and our regret.

Nevertheless, let us adore the decrees of Divine Providence; and in submitting to the will of the Almighty, upon whom the fate of Kings absolutely depends, let us acknowledge that all is directed by his wisdom, and for his glory.

Nothing but this resignation to the Divine Will can lessen our sorrow. We no sooner heard the danger with which the King's life was threatened, than we addressed our most fervent prayers to Heaven, to obtain his recovery. All France united their supplications with our's, and all the Royal Family, shedding torrents of tears, acquitted themselves of the same duty; particularly our most dear daughter in Jesus Christ, Marie-Louise of France, who from her holy retreat raised her pious hands towards Heaven, and gave vent to the deepest sorrow.

If our vows have not been heard, we have at least a lively hope that our prayers  
may

may be useful for the repose of his soul, and procure him eternal glory.

Our hope is founded upon the love which he always professed for the Catholick Religion; his attachment to the Holy See; his good intentions towards us, of which he gave us proofs to the last moment; and lastly, upon the sincere repentance which he testified in presence of his whole Court, begging pardon of God, and his kingdom, for the errors of his life, and desiring to live only to repair them

The same prayers which we have put up in secret for the repose of his soul, We shall put up also in publick: yet That shall not hinder us from remembering him before God, to the last hour of our life.

It is requisite upon this occasion to declare to you, our venerable Brethren, that Louis Augustus, our most dear Son in Jesus Christ, Grandson of the late King, succeeds to the Estates and Kingdoms of his Grandfather, inheriting, at the same time, all the heroick virtues of the August House of Bourbon.

We

We already know his zeal and attachment to Religion, as well as his filial love towards us. His pathetick letters filled with affection, joined to the fame of his excellent qualities, which are every where published, are the most convincing proofs how well we have founded our expectations. We have nothing more at heart than to answer, as much as we possibly can, such laudable sentiments.

We at the same time inform you, that our venerable Brother Francis-Joachim, Cardinal of Bernis, formerly Ambassador from the late King to our Person, hath been continued in the same character by his credentials, which he hath presented to us. In showing you our perfect satisfaction upon that subject, we observe your's to shine forth; knowing that you are persuaded, as well as we, that he is a most faithful interpreter both of the King's intentions and ours, in order to preserve a happy harmony.

Let us by our most ardent prayers conjure the Almighty, from whom Kings hold their crowns and kingdoms, to shed his most  
abundant



abundant blessings upon our most dear Son in Jesus Christ, Louis-Augustus of France, that in the course of his reign he may enjoy all prosperity, and live in such a manner as to be useful to the cause of Religion, and advantageous to the illustrious French nation.

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B U L L

FOR THE

UNIVERSAL JUBILEE,

IN THE YEAR MDCCLXXV.

CLEMENT, Bishop, Servant of the Servants of God, to all the Faithful in Jesus Christ, to whom these Letters shall come, Health and Apostolical Benediction.

Jesus Christ our Lord, the Author of our Salvation, not satisfied with procuring to man, by his death and passion, a deliverance from the old slavery of sin, a return to life and liberty, an exaltation to  
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the sublime title of Co-heirs to his glory, and Children of God; has added to all these favours one infinitely precious, and destined for those, who, drawn aside by human frailty, and their own perverseness, have unfortunately forfeited the right they had to the Divine inheritance. By the power to remit sins, which he gave to the Prince of Apostles when he entrusted him with the keys of the kingdom of Heaven, he has procured to sinners a means of expiating their transgressions, of recovering their first innocence, and receiving the fruits of Redemption. As it is the only means they possess, who have deviated from the law of the Lord, to re-enter into friendship with God, and to attain eternal salvation, the successors of St. Peter, the heirs of his power, have never had any thing more at heart than to summon all sinners to the divine source of mercy, to offer and promise pardon to true penitents, and to invite even those who are held in heavy chains of sin to the hopes of remission.

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Although the exercise of a duty of this importance, so necessary for man's salvation, has never interrupted the cares of their Apostolical Ministry; they have nevertheless judged proper to choose and fix, in the course of ages, certain remarkable periods for engaging sinners to soften the Divine wrath, to embrace penitence as the only plank which remains after shipwreck; and that by the hope of a more ample harvest of graces and pardons, and by the public and general liberty to share the treasures of indulgence of which they are the depositaries.—And that no generation might be deprived of the precious advantages attached to these times of relaxation, they have fixed the return of every twenty-fifth year as the year of Jubilee, the holy year, the year of grace and remission, which they have ordered to be opened in the City which is looked upon as the center and seat of Religion.

We then, in conformity with so salutary a custom, and one of these privileged years being at hand, are anxious to announce it to all of you, our dear Children, who are

united in the profession of the same faith with us, and the holy Roman Catholick Church; and we exhort you to labour for the good of your souls, and to profit by such means of sanctification as may be most effectual. We offer you a share of all the riches of the Divine mercy and clemency which have been entrusted to us; and chiefly of those which have their origin in the blood of Jesus Christ. We will then open to you all the gates of the rich reservoir of Atonement derived from the merits of the Holy Mother of God, the holy Apostles, the blood of the Martyrs, and the good works of all the Saints, so great and sincere is our desire to facilitate to you the recovery of peace and reconciliation.

Now, nothing contributes more than the multitude of helps which may be expected from the Communion of the Saints. United to their august society, we with them compose the body of the Church, which is one indivisible, and that of Jesus Christ himself, whose blood purifies us, enlivens us, and puts us in a condition to be useful to one another. For to give more lustre to  
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the immensity of his love and mercy, to render more sensible the strength and infinite efficacy of his Passion and his merits, the Redeemer of mankind hath been pleased to disperse the effects of it over all the Members of his mystick body, that they may more easily assist one another, by the communication of their reciprocal help and advantages. In this association so wisely contrived, of which his most precious blood is the beginning, and the union of hearts the whole strength, his intention was to induce the tenderness of the Eternal Father to grant his mercy to us, by presenting to Him the invaluable price of the blood of his Son, the merits of the Saints, and the power of their suffrages, as the most effectual motives to determine him.

We invite you then to drink of this overflowing stream of indulgence, to enrich yourselves in the inexhaustible treasures of the Church; and, according to the custom and institution of our ancestors, by the consent of our venerable Brethren the Cardinals, &c.

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O all of you, then, who are the Children of the Church, do not let slip the present occasion, this favourable time, these salutary days, of employing them to appease the justice of God, and obtain your pardon! Do not bring, as an excuse for your delay, the fatigues of the voyage, the troubles of the journey.—When we propose to shower upon you the gifts of heavenly Grace, to introduce you into the Tabernacles of the Lord, is it proper for you to suffer yourselves to be dismayed by inconveniencies, or obstacles, which never deter those whom curiosity or the thirst of gain daily lead to the most distant regions? Even those toils which might dismay you, being undertaken from so noble a motive, will assist you infinitely in reaping the most abundant fruits from your penitence. For this reason, the Church has always looked upon the old custom of Pilgrimages as singularly useful; being persuaded, that the disagreeable inconveniencies which necessarily attend them, are so many compensations for past sins, and convincing proofs of sincere repentance. If the activity of  
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your zeal, the ardour of your love for God, should kindle to such a degree as to make you forget your fatigues, or even to lessen them, be not alarmed; for that holy joy will accelerate your reconciliation, and make a principal part of the satisfaction for those sins that you were charged with, *since much will be forgiven him who hath much loved.*

Hasten then to the City of Sion; come and fill yourselves with the abundance which reigns in the house of the Lord: Every thing here will lead you to repentance; even the aspect of this City, the ordinary habitation of Faith and Piety, the sepulchre of the Apostles, the tomb of the Martyrs. When you see this land which was sprinkled with their blood, when the numberless vestiges of their sanctity present themselves to you on every side, it will be impossible for you to resist that severe repentance which will press upon you, for having withdrawn from the rules and laws which they followed, and which you promised to follow. You will find in the dignity of the Divine worship, in the majesty of the Temples,

a powerful voice which will remind you that you are the Temple of the Living God ; that he will animate you to adorn it, and with the greater zeal, for your having formerly had an inclination to profane it, and to grieve the Holy Spirit. What must support your resolution, will be the groans and tears of a great number of Christians, whom you will behold lamenting their errors, and soliciting their pardon with God. The sentiments of sorrow and piety, which you will witness, shall very soon pass into your hearts with a quickness which must surprise you.

But to this holy sorrow, this religious mourning, the most tender consolations will not fail to succeed, when you see a multitude of people and nations hastening in crowds to practise works of justice and repentance. Can you then ever hope for a more agreeable, a more ravishing spectacle, than that of giving to the whole world a sensible image of the glorious triumph of the Cross, and of Religion? At least, on our part, we shall be happy on occasion of the almost universal re-union of the Children

dren of the Church; persuaded that we shall find for ourselves, in the mutual efforts of your charity and piety, an ample superabundance of help and resources: for we have the fullest confidence, that when you shall have supplicated with us the Divine Distributor of Grace for the preservation of the Faith, for the return of those people who have separated from us, for the tranquillity of the Church, and the happiness of the Christian Princes, you will before your God remember your common Father, who heartily loves you; and procure, by your vows and intreaties, the strength necessary for our weakness, to support the immense load which has been imposed upon us.

And you, our venerable Brethren, Patriarchs, Primates, Archbishops, and Bishops, join in our sollicitude; charge yourselves with our duties and your own; proclaim to the people who are entrusted to you these times of penitence and propitiation; on this occasion so favourable for obtaining the remission of sins, which our paternal love has presented to the whole Christian

tian world, in conformity to the ancient practice of the Church, exert your utmost care and authority to produce good fruit for the salvation of souls. May they hear you explain such works of humility and Christian charity as they ought to practise, that they may be better disposed to received the fruits of the Heavenly Grace which is offered to their wants! May they learn, both by your precepts and example, that they ought to have recourse to fastings, prayer, and alms-giving.

If there be any among you, our venerable Brethren, who will take upon them, as an increase of their Pastoral labours, the care of conducting in person a part of their flock towards the City, which is the Citadel of Religion, and from whence the sources of indulgence spring, they may be assured that we will receive them with all the sensibility of the most tender father. Independently of the lustre which they will procure to our solemnity, they will be enabled, after such noble fatigues, after such meritorious labours, to reap the most ample harvest of the gifts of Divine mercy;  
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and at their return with the rest of their flock, they will have the consolation of distributing to them this precious store.

We do not doubt that our most dear Sons, the Emperor, the Kings, and all the Christian Princes, will assist us with their authority in the vows which we make for the salvation of souls, so that they may have the happy success which we expect. We exhort them, therefore, with all our soul, to concur with us in such a manner as may correspond with their love of Religion, and the zeal of our venerable Brethren the Bishops; to favour their undertaking, and to procure safety and convenience on the roads to all Pilgrims. They cannot but know, that such cares must contribute greatly to the tranquillity of their reign; and that God will be the more propitious and favourable to them, the more they show themselves attentive to increase his glory for the good of the People.

But in the end, that these Presents may come, &c.

Given at ROME, at St. MARIE-MAJOR, &c. in the  
Year of our LORD, 1774, the 12th of May, and  
the fifth Year of our Pontificate.

THIS Bull, with which we finish our collection, may be looked upon as the Testament of Clement XIV. Death, which from that time was ready to seize him, gave him an inward warning that his end was approaching, that this was the last time he should speak to the Faithful, and that God required the sacrifice of his life.

Every one shared in this misfortune ; and all Communions, however differing in their persuasions, united in praying to the Lord for the preservation of a Pontiff, who was so agreeable to all the crowned heads, and beloved by the whole world. Some recollected the goodness with which he had received them ; others, his love of wisdom and peace ; while he himself, regardless of the severe pains which he endured, employed his interrupted respiration in sight of Heaven for the obtaining the kingdom of truth and concord upon Earth, and to leave after him some vestiges of his love for peace and justice.

I was desirous to procure some of the Letters he wrote during the six last months of his life, which was a time of  
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tryal and pain, but could not possibly obtain them. However we have enough to show us, that this great Pontiff adhered essentially to the fundamentals of Religion, without being attached to any opinion, and without having the least spirit of Party. What is certain, is, that nothing but Prejudice can withhold his praise—Posterity must value him according to his merit, and sincerely lament their not having known him. Neither passion, cabals, nor prejudice, will be capable of obscuring his glory—and Truth alone will present his picture.

*F I N I S.*













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